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ART. I.—*The Argonautics of Apollonius Rhodius, translated into English Verse. With Notes critical, historical, and explanatory, and Dissertations. By William Preston, Esq. M.R.I.A. 3 Vols. 12mo. 1l. 1s. sewed. Payne and Mackinlay. 1803.*

NOTWITHSTANDING two prior English versions of the Argonautics, Apollonius Rhodius has not acquired that celebrity in our country to which he is justly entitled. He had the good fortune to be born at Alexandria, during the brilliant æra of the Ptolemies; was, in all probability, educated under that excellent master Callimachus, many of whose lyric effusions have descended to the present day, though we have lost his Ibis; and is generally supposed to have formed one of the seven contemporary poets in that celebrated city, who, from the splendor of their genius, were elegantly denominated *the Pleiades*. Like most other young men, and especially those who are conscious of the existence of some portion of superior talent, Apollonius, when in the prime of life, became too confident in his own powers, and evinced a vanity, which for many years afterwards he severely repented of. Following the example of Orpheus and other early poets of Greece, he had selected, as the basis of an elaborate epic, the story of the voyage of Jason to the Colchian coast, in pursuit of the golden fleece; and upon this poem he was determined to build his hopes of immortality. But he was in too much haste to obtain his reward; and the speed with which he composed did not allow him time enough for that arrangement of matter, and polish of style, which were necessary to insure him success: in consequence of which, when, flushed with the expectation of unmingled applause, he obtained leave to recite certain portions of his poem before his compatriots, he found his labours received by that elegant people with contempt and ridicule: he had, indeed, already recited the same passages before Callimachus, and deserved the mortification he experienced, for not having attended to his advice, and bestowed more pains upon his versification, before he ventured to appear in public. If, however, the humiliation to which his vanity thus exposed him be a useful example to the too confident and sanguine of the

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present day—the lesson he learned from it—the conduct he afterwards pursued, and the deserved success with which he was eventually crowned, may afford an instruction of equal importance to the timid and the unfortunate scholar. Apollonius, after his discomfiture, immediately retired from Alexandria, and migrated to Rhodes, where he supported himself, for many years, by reading lectures on logic and rhetoric, devoting, nevertheless, his leisure hours to a close and careful correction of his ill-fated poem, which the manly spirit he possessed did not allow him to relinquish, notwithstanding the defeat he had sustained; and it was from his long residence in this city that he acquired the surname of Rhodius. Beneath his revising hand, his *Argonautics* now gradually advanced towards that positive perfection, which he had vainly conceived the poem to possess when he first offered it to his countrymen; and, having at length given it all the finish of which his powers were capable, he returned to Alexandria, about twelve or fourteen years after he had quitted it, and had the happiness to find that his laboured performance was now received with universal admiration and applause. Nor were the honours, which were at this time heaped upon him, altogether empty and unsatisfying; for he was appointed, by Ptolemy Euergetes, to the important care of the celebrated Alexandrian library—a post which seems to have been set apart as the reward of merit, and which had been uniformly bestowed on men of the first talents and literary eminence.

As to the poem of the *Argonautics* itself, its excellence is very considerable, though it certainly possesses prominent blemishes. No painter ever beheld nature with a more curious eye, or delineated the characteristic features of the landscape before him with more spirit and truth, than Apollonius has done in this admirable epic: but, with a view of giving a kind of picturesque representation of the whole, he often enters too much into detail, and becomes tediously minute. In displaying the passions, he succeeds better in the softer than the more harsh: his *fort* is tenderness, rather than sublimity; and, when love and beauty, distress and sorrow, become the theme of his song, he is always exquisite, and frequently unrivaled. His imagination is unbounded; and hence he exhibits too great an inclination for the marvellous. His language is studiously select; and, as may naturally be expected, from the repulse he at first met with, and the time afterwards bestowed upon the poem, his versification is polished to the utmost degree of splendor, though, from its numerous revisals, it not unfrequently evinces strong marks of affectation and parade, while the epithets employed are far too redundant and pleonastic. Instructed in all the learning of the East, he exhibits at times an unnecessary and pedantic display of it; and his si-

miles and illustrations, though generally most apposite and precise, are, from this very circumstance, occasionally recondite and obscure. It is, however, no slender praise of Apollonius, that Virgil has copied him almost as much as he has Homer; and we have only to reflect upon this fact, to be sensible that the writer of the *Argonautics* has scarcely received, in any age, the full measure of the applause to which he is fairly entitled.

Having offered these few remarks concerning the life and merits of the original poet, we now hasten to the general views and merits of the present translator. We have already observed, that, independently of those who have rendered particular and select parts of the *Argonautics* into English, Mr. Preston has been preceded by two gentlemen, who have given English versions of the entire poem (Mr. Fawkes and Mr. Greene), whose rival efforts were both offered to the public about twenty years ago. Of these two anterior translations, we shall only observe, that the former has been generally esteemed the best: it partakes of Mr. Fawkes's common beauties and blemishes, and labours under the misfortune of not having been completed by himself, the translator dying before he had finished his version, and the remaining part being supplied by an anonymous friend, who, it is but just to observe, has executed his task in a manner of which Mr. Fawkes himself could not have been ashamed.—Of other translations of the *Argonautics* into living languages, Mr. Preston shall speak for himself.

There are two modern Italian versions—the first, by the well known Salvini. The latest translation of the *Argonautics*, is that by cardinal Filangieri, an author well known, by his productions on æconomic subjects, which appeared at Rome—the first volume in the year 1791. It is printed, together with the original Greek text, in two volumes in quarto, with the title of ‘*L’Argonautica di Apollonio Rhodio tradotta ed illustrata.*’—An ample preface, treating of the fable of the poem, and the design and scope of the author, is prefixed. This translator, while he aims at too scrupulous and exact fidelity, and labours to render all the epithets of his author into Italian, becomes verbose and enervate; and smothers all the elegance of the original, in a mass of words. It frequently happens too, that he mistakes and perverts the sense of his author. There are short notes subjoined, at the bottom of each page, and larger notes thrown together, at the end of each book. In these latter, we are presented with a confused and injudicious mass of good and bad—trite and recondite.—There is also a German version, in hexameter verse, by Jo. Jac. Bodmer, printed in octavo, Turici, 1779.—See *Fabr. Thesau. a Harl.* Such are the marks of attention, which Apollonius has hitherto received, from the literary world.

I shall not presume to say, how the English translators of Apollonius, who have gone before me, have succeeded in their task. It would ill become me, to speak in degrading terms of those gentlemen,

whose taste led them, to precede me, in the meritorious province of endeavouring to do justice to this delightful, and too much neglected writer. Their performances are before the public; and it is the privilege of the public, to appreciate the labours of writers. It may appear to many, that a new translation of an author, who has been twice translated, might well be spared—yet, in one point of view, I hope my attempt will appear allowable, and free from the imputation of vanity. Whatever may be the demerits of the present translation; I flatter myself they will find indulgence and pardon from the candid reader; for the sake of the concomitants, of which this version is introductory. He will find large extracts from the Greek scholia, which deserve to be well known to the classical reader—a variety of hints, critical, historical, and explanatory, some few of them extracted from those of Fawkes, and the Oxford editor, but, for the most part, wholly new, of which some may not be altogether unacceptable, even to those, who read Apollonius, in the original text.—And lastly, certain essays, which if they shall succeed in making the reader an admirer of this delightful poet, they will have contributed to an act of justice.

‘It is but fair, to apprize the reader, with respect to the translation, which I now, with much diffidence, offer to his hand; that he will find it, in general, rather paraphrastic than strict; in many places, more redundant than I could wish. I must own, that I have endeavoured, to follow rather the spirit, than the letter of the original. But, I hope, I have not been unfaithful to the general sense, to the substance of what the Greek text meant to say.—Shall I own it?—I sometimes had the vanity of aiming at another sort of translation—a kind of portrait translation:—a version, not of the matter merely, but of the style and manner of my original. How I may have succeeded in this—alas, I fear—I feel—but the reader, who is capable of comparing the version with the text, must judge for himself.—And, in judging, the test is, if the version reads, in English, like an original work.’ Vol. i. p. xxviii.

‘Had I consulted my own judgment, I should have subjoined the notes incidental to my translation, at the bottom of each page, as I went along. It was the old practice; and I have a great respect for old practices; they are generally reasonable, and founded in convenience. By subjoining the notes, where notes are necessary, at the bottom of the page, much trouble is saved to the reader; and the danger of much misapprehension avoided by the writer. However, the reigning taste of the present day, which seems to consider books, rather as things of ornament than use, as matters designed to please the eyes, rather than to inform the understanding, has thought fit to consult the beauty of the page, at the expence of many more important considerations; and, with this view, has consigned the notes, to the end of the volume, or to a separate volume. This practice is now so generally established, that it would appear an ungracious affectation of singularity, were I to contend for a disposition generally exploded. With the exception of a very few short ones, I have, therefore, consigned the notes, to a separate station, in my second volume; according to the received form of book-making.

Such is the outline of the present work. A consideration, which disposed the author, to employ himself in the present translation, may also induce some readers, to bestow a little time, on the perusal. This undertaking was commenced, in a season of gloom and turbulence, amidst a variety of alarming phantasms, and fearful apprehensions. The dismal prospect, has in some measure cleared up; yet still the horizon of social sympathy is contracting itself; and blackening into clouds, and heavy darkness. Happy is he, who can find within his closet a temporary retreat, from the tumult, and the sorrows of the busy crowd; and lose himself in literary amusements, and unambitious cares. This is an innocent and moral resource, which does not banish feeling, or unfit the mind for exertion; it is a resource, which is not a satire, on the individual, who adopts it; or an insult, on the sufferings, and the apprehensions, of the many who suffer around him. The Muses come, like divine comforters, to the restless couch of pain, privation, and despondency.—Not with the obtrusive declamation of a vain philosophy; not, with the stale professions of consolation, which ever fail of their end; but with soothing variations from painful and immediate cares, with welcome abstractions from importunate and besieging thoughts, with innocent resources, and alleviating arts, that insensibly steal us from ourselves. Hard indeed it is, to obtain that respite. The unpleasing sense of what we are, and what we may be, will still recur. The patriotic feelings, that remind us we have a country, become sources of fear. All the dear surrounding pledges, which to the moral man, in times of perfect serenity, are sources of the most pure and virtuous delight, in times of doubt and dismay, are armed with ponyards, to stab the feeling heart.—But I know, that I shall too frequently have occasion to request the indulgence of my reader.—Let me not trespass on his patience, unnecessarily, and at the very threshold, by a querulous display of the feelings and forebodings of an individual. Many cannot understand me, and those who can, feel too much already.' Vol. i. P. xxxiii.

Mr. Preston admits that he has been in some degree *paraphrastic* and *redundant* in his version; and our readers will give him credit for the assertion, when they are told, that, while the original poem consists of less than six thousand lines, he has swelled out his own translation to nearly nine thousand, although the English Iambic verse, when dextrously managed, will contain very nearly as many ideas as the Greek hexameter; and, in a variety of exercises which we have seen written to ascertain the fact, has been made to run line for line, through several pages, without the omission of a single epithet, or turn of expression. Upon the exact length of the translated poem, however, we cannot be quite certain, without the trouble of reckoning the individual lines for ourselves—a trouble which we are by no means disposed to take; for never surely has there been a work published since the invention of printing so replete with numerical blunders. In book i, at the distance of ten lines alone from that marked 750, we are carried to 830; and

this error in calculation is suffered to continue to the end of the book, without correction. In the advance of the work, we have observed many misprints of a similar kind, of which some are rectified, and some are not, in the succeeding numerals.

The version, however, being avowedly paraphrastic, it is impossible to institute any thing like a verbal comparison between it and the original: the translator's object is to follow his prototype in spirit, rather than in words; and it is in general only by reading passage with passage, and page with page, that we can calculate the merit of which he is possessed. The following description of two of the companions of Jason is equally elegant and animated.

‘ Calais and Zetes, the wing’d brothers came,
Offspring of Boreas, by a mortal dame.
Amid her equals, as the beauteous maid,
Erectheus’ daughter, Orithyia play’d,
The stormy god beheld with wild desire;
Far from her native land and weeping sire,
Far from her lov’d Cecropia’s sunny hills,
Flow’rs of Hymettus, cool Ilyssus’ rills,
The shrieking maid the tyrant lover bore,
To Thracian wilds, where winds eternal roar,
Where drifted snows o’erwhelm the distant plains,
And winter scowls, and desolation reigns,
Where rifted rocks, in frightful crags arise,
And foggy damps involve th’ inclement skies.
Around his bride impervious clouds he spread,
And mists and vapours were their nuptial bed.
An airy pinion from each heel display’d
O’er their light footsteps cast a plummy shade,
Sky-tinctur’d pinions, wond’rous to behold
Transparent plumage all bedropt with gold;
And on their shoulders mantling broad behind
Their raven tresses wanton’d with the wind.’ Vol. i. p. 13.

The verb *beheld*, in the fifth line of this extract, requires an object after it, of which it is strangely curtailed. The supply might be given, by rendering the third line thus:—

‘ Her ’mid her equals, as the beauteous maid,’ &c.

The last six lines, however, are truly excellent; and, notwithstanding the highly elaborate and very harmonious fluency of the original, need not shrink from a comparison.

Τῶ μὲν ἐπ’ ἀκροτάτοις ποδῶν ἑκατέρῃν ἐριμῆας
Σκοιὸν αἰρομένῳ πτερύγας, μίγα δαμόρος ἰδεσθαι,
Χρυσίαις φοιδίεσσι διαγυίας· ἀμφὶ δὲ νῶτοις
Κράατος ἐξ ὑπάτοιο καὶ αὐχίνος ἐνθα καὶ ἐνθα
Κυαναὶ δονοῖτο μετὰ πνοῇσιν εἰδεραι.

The sailing of the Argo (the first vessel, according to tradition, that ever dared the dangers of the sea), from the shores

of Iolcus—the gods looking down from heaven, with astonishment, upon the glorious spectacle—the thronging of the maids of Iolcus upon mount Pelion, to take a final farewell of the undaunted adventurers—and the distant presentation of the young Achilles to his father Peleus, who was one of the Argonauts, by the centaur Chiron and his wife, to whose care the infant was entrusted—are thus finely conceived, and ably translated. We have never heard till now, however, of *manning* oars, as in line six of the extract, although we have often been told of *manning a ship*, its *decks*, and its *sails*.

‘ With radiant eyes the glorious dawn advanc’d,
And o’er the crags of lofty Pelion glanc’d,
In the smooth swell propitious breezes lave
Their sportive wings, and gently curl the wave.
Then, Tiphys rousing calls along the shores
“ Embark, my gallant friends, and *man your oars*.”
—Loud as he calls, the winding shores resound.
The gulph of Pagasæ rebellows round :
But speech portentous soon impell’d the crowd,
The vessel spoke with human voice endow’d ;
For Pallas had enclos’d within its frame,
The vocal wood, that from Dodona came.
The heroes spring on board, and crouding find
The stations at their oars by lot assign’d.
Train’d to the task they lay their arms aside,
And all prepare to sweep the sounding tide.
Ancreus occupied the central post,
Alcides near him, in himself an host.
The dread of monsters, and misfortune’s aid,
His mighty club was near the hero laid.
The lab’ring keel confest the god-like freight,
And deeper plung’d, and groan’d beneath his weight.
The cables now within the ship they drew,
And o’er the waves their last libations threw.
The shores retire in mist, the hills recede.
Then, o’er his native roof, and parent mead,
An eager parting look as Jason gave
He swell’d the breeze with sighs, with tears he swell’d the
wave.

The nervous rowers, like some youthful choir,
That dance in cadence round the mystic fire,
(In Delphi, and Ortygia the divine,
And where thy silver streams, Ismenus, shine,
Their nimble feet, in cadence, to the sound
Of lyre and voices, lightly beat the ground ;)
While Orpheus thro’ the vocal strings explores
The soul of music, ply th’ harmonious oars.
At ev’ry stroke, in foam the brine arose.
The hoarse wave murmurs, as the vessel goes.
As rising on their oars, the vigorous throng
Plough the dark waves, the vessel shoots along.

Their polish'd arms repel the dazzling beam,
 And o'er the waters dart a fiery gleam.
 Behind the ship an hoary track succeeds,
 As pathways whiten thro' the verdant meads.
 That signal day, from all th' abodes on high,
 The blest immortals cast a wond'ring eye;
 And saw the vessel, with her god-like crew,
 Thro' paths untried the glorious course pursue.

' On Pelion's heights, and ev'ry summit stood
 Th' assembled nymphs of mountain, dale, and wood.
 They gaz'd entranc'd—amazement and delight
 Possesst their souls, at the stupendous sight,
 The fabric of Itonian Pallas' hand
 Mov'd o'er the deep, by that heroic band.
 And he, whom Phillira to Saturn bore,
 From steepy mountains seeks the sounding shore,
 Where the white breakers o'er the pebbles rave,
 Amid the foam advancing through the wave,
 With hands uprais'd, he hail'd the parting train,
 " Safe may ye sail, and safe your homes regain."
 Near him his consort Chariclo appears,
 The young Achilles in her arms she bears.
 And holds him forward, as the vessel flies
 With one last look to glad a father's eyes.' Vol. i. p. 25.

We have said, that, when love and beauty become the theme of the poet's song, he appears to peculiar advantage, and his numbers flow with an almost unrivaled sweetness of melody, as well as luxuriance of imagination. The following is the introduction of his hero to Hypsipyle, the young and captivating queen of Lemnos, termed, by the translator, 'the royal maid,' notwithstanding her prior marriage.

' Now, Jason seeks the city, beaming bright,
 As that resplendent star, that darts his light,
 At close of day, the messenger of Love.
 With throbbing breast the virgin sees him move,
 Blest harbinger of Hymen's nuptial blaze,
 To gild the bridal roof, with festive rays.
 Like her own blushes sweet she sees him rise,
 With happiest auguries to glad her eyes,
 To tell her that the youth shall soon appear,
 Hope of her heart, yet object of her fear,
 Whom stern Necessity too long detains,
 Indignant of delay, on distant plains,
 Lord of her wishes, for whose longing arms,
 Parental care reserves her virgin charms.—
 Thus Jason mov'd, like a celestial light,
 To joyful crowds so welcome and so bright.
 Tumultuous at the city gates they throng.
 With downcast eyes the hero moves along.
 Eager delight among the crowd prevail'd,
 And cries of joy the graceful stranger hail'd.
 He reach'd the palace of the royal maid,
 The folding gates th' attendants wide display'd.

The gates with skill the builder had dispos'd;
And polish'd bolts the pervious passage clos'd.
Swift through the porch her guest Iphinoë led,
And plac'd him, where a splendid couch was spread.
Full opposite was set the youthful queen,
Her glowing cheeks, and her disorder'd mien,
Betray'd th' emotions of her throbbing breast.
With soothing speech the stranger she address'd.' Vol. i. r. 37.

This passage is happily translated throughout: but there is a beauty of versification in the opening of the original, which is perhaps not possible to be transfused.

Βη δ' ἱμῖναι προτὶ αὐτῷ, φαίνω ἀστὲρ ἴσος,
Ὅτ' ἔα τε ἡγατησὶν ἐργομένη καλῶσιν
Νυμφαὶ δῆσαντο δόμων ὑπεραντὲλλοντα,
Καὶ σφισι κυανόιο δ' ἡρὸς ὀφθαλμοὶ δόλυνται,
Καλὸν ἐριδομένης γαῖνται δὲ τε κῆδοιο
Παρθένης ἡμερῶσα μὲτ' ἀλλοδαποῖσιν ἰόντες
Ἀνδράσιν, ὃ καὶ μὴν μῆστον κομμοῖσι τοκήες, &c.

The exquisite and well-known picture of night, in book iii, 743, of the original, is thus rendered by Mr. Preston.

' Now, Night o'er earth her ample veil display'd;
And sailors, from the deep, the stars survey'd,
Orion, and the greater Bear; that guide
The nightly path of vessels, thro' the tide.
Sleep on the weary trav'lers' senses crept.
Ev'n in the tow'r the careful warder slept.
Subdued by rest the mother ceas'd to mourn
Her darling infants, clos'd within their urn.
The busy hum of crouded streets was still;
And still the watch-dog's larum loud and shrill.
The queen of darkness trod her awful round;
Her ears untroubled, by a vagrant sound.—
Medea's couch refus'd the soft controul;
For love and Jason agoniz'd her soul.—' Vol. i. r. 149.

As a specimen of the powers of the Grecian bard in the sublime and terrible, we select the following description of the apparition of Hecate. In the original, it commences at book iii, v. 1200.

' As o'er the flames the mix'd libation falls,
On Brimo Hecatē the votary calls.—
" Tremendous pow'r, assist my future toil." —
With backward steps he slowly trod the soil.
From deep recesses, awful pow'r, she heard;
And rising, at the potent call appear'd.
Envenom'd snakes with oaken boughs entwined,
Terrific wreath, her awful temples bind.
A mighty glare of torches flamed around;
And dogs of hell were heard, with piercing sound.

The meadows trembled, as she mov'd along ;
 The Naiads wail'd, the lakes and rills among.
 Loud shriek'd the nymphs, that in the marshes lave,
 Where Amarantian Phasis seeks the wave.
 Amaze and fear the soul of Jason felt ;
 Yet, in his thoughts Medea's warning dwelt.
 With firm resolve he backward trod the plain ;
 Nor turn'd him, ere he reach'd the social train. Vol. i. p. 169

We must close our extracts with the following pathetic description of Medea's flight from the royal palace, which is deeply pathetic in the original, but given, we think, more tamely and prosaically by our translator, than many other passages.

‘ ————— She kist her bed,
 And parting tears with eager passion shed. ———
 Her fond embraces both the door-posts clasp'd ;
 And all around th' accustom'd walls she grasp'd ; —
 A token, then, to the maternal fair,
 Tore from her beauteous head a tress of hair,
 Sad, sad memorial of her virgin hours,
 Offering to duty's violated pow'rs. —
 ‘ She calls her mother's name, with heartfelt sighs.
 “ And oh farewell, my parent dear, (she cries)
 Far, when I fly, may health and peace be thine,
 This lock alone remain, of what was mine. —
 Farewell, my sister ; farewell household train ;
 Farewell the parent walls, the native plain. —
 Had billows circled o'er that stranger's head,
 Ere to these shores in evil hour he sped !
 Bane of my virtue ! ” — Thus, her grief she told,
 While bursting tears in ceaseless torrents roll'd.
 ‘ When cruel fate bids some fair captive roam,
 Reluctant slow she leaves her splendid home ;
 To grief unbroken, new to pain and toil,
 She goes to meet them, on a distant soil ;
 In soft indulgence nurst, the darling child,
 Of pride parental, and affection mild ;
 Sad change, to prove on some ungenial land,
 The task degrading, and the stern command ;
 Thus, driven by tyrant Love, and Fortune's hate,
 The royal virgin goes to meet her fate.
 ‘ The bolts and bars obey the magic song ;
 And ope spontaneous, as she past along.
 Th' expanded barriers own'd enchanted sway.
 Thro' narrow paths she took her stealthy way.
 Her feet are naked ; on her gracious brows,
 And blooming cheek, the veil her left hand throws.
 The border of her robe the right sustains,
 With darkling pace the city wall she gains.
 Thro' the vast city borne in wild affright,
 No warder from the turrets mark'd her flight.

To seek the fane her eager thoughts were bent,
By paths frequented oft with dire intent.
Where slept the dead within the heaving ground,
And noxious herbs, and potent drugs, were found.
Here had she sought materials for her charms,
And torn the lingering roots replete with harms.
As now she wander'd, thro' the confines drear,
Her conscious bosom throb'd, with guilty fear.

Vol. i. p. 181.

‘ Each nerve in flight, meantime, the virgin strain’d.
Oh, with what joy the river’s bank she gain’d!
Led, by the fires, that, thro’ the festive night,
Gleam’d clear, in honour of the prosp’rous fight.
As round the flame the gallant train rejoice,
Roll’d through the gloom, they hear a plaintive voice.
For, as Medea climb’d the rising ground,
On Phrontis’ name she call’d, with shrilly sound,
Of Phryxus youngest born; thro’ darkness drear,
The well-known accents vibrate on his ear.—
His brothers knew the voice; and Jason knew;
Then, silent wonder seisd the youthful crew,
Thrice call’d the princess.—Urg’d by all the crowd,
The son of Phryxus answer’d thrice aloud.
Nor yet their halsers on the bank were laid;
With eager oars they press to reach the maid.
From the high deck the youthful leader darts;
With all the fire, that sanguine hope imparts.
With Argus, Phrontis, springing to the shore,
The kindred mourner thro’ the gloom explore.

‘ The brothers stood th’ afflicted maid beside.
She clasp’d their knees; and supplicating cried.—
“ Save me, lov’d youths; preserve yourselves and me,
From stern *Æetes*, and perdition free.—
All is betray’d.—No hope for us remains,
Save in some vessel, and the wat’ry plains.—
Swift let us fly, ere he ascends his car,
With rapid steeds to chace us from afar.—
The golden fleece, fruit of my bounty, take.
My filtres shall subdue that watchful snake.—
But, stranger, raise to heav’n thy pious hand;
And join the gods to this assembled band.—
Call them, in witness of thy plighted word.—
Bid them, thy oaths, thy promises record.
Should I for thee forsake my friends and home,
For thee to distant climes an exile roam.
Swear, thou wilt not such confidence betray;
Thou wilt not leave me, to contempt a prey.—
Swear, that of kindred, home, and friends bereft,
I shall not be a wretched outcast left.”—

‘ Plaintive she spoke, while piteous tears distill’d;
But secret joy the soul of Jason fill’d.—

He gently rais'd her, as his knees she grasp'd;
 And, soothing mild, in fond embraces clasp'd.—
 "Hear me, my fairest.—In this awful hour,
 I call on Jove, and every heav'nly pow'r;
 On Juno chief, the spouse of ruling Jove,
 The sacred arbitress of wedded love.—
 Within my native home thou shalt preside.
 Queen of my heart, my darling, and my bride."—
 Then, for assurance of the mutual breast,
 The virgin's hand, with plighted hand, he prest.

Vol. i. p. 183.

The entire poem is concluded in the first volume: the second is devoted to notes upon it; and the third to literary essays connected with its story. The notes are less critical than explanatory, occasionally derived from Mr. Stephens and Mr. Fawkes, but far more frequently from the very valuable Oxford edition. To these notes we have two objections to offer, in their present state: the first is, that they possess no reference, either of page or verse, to the poem itself, whence we often find great difficulty in connecting them; and the next (by which this difficulty becomes very considerably increased) that they refer to another, and probably an anterior and less correct copy, of the writer's translation; in consequence of which, the text quoted in the second volume does not always correspond with the text in the first. Thus, p. 10 of the notes cites—

‘Apheidas’ *happy* reign.]’

while, in p. 10 of the poem itself, it is written—

‘Apheidas’ *happy* realm—————’

So again, in the notes, p. 19, we have—

‘Acastas————adventurous youth.]’

while, in the corresponding passage, in the poem, p. 18, we have no such expression as *adventurous youth*, nor even any thing that will match with it.

Thus, once more, in p. 47 of the notes, we have—

‘*Idæi Dactyli.*]’

although, in the passage of the translation to which this note refers, the English reader, for whose benefit, we presume, the note is written, will not only find neither of these words, but nothing that in the remotest manner alludes to them. We might select innumerable instances of the same inattention and want of adjustment; but the present are sufficient.

Independently of these blemishes, which we hope to see corrected in a second edition, the notes are generally perti-

nent and useful, though bearing too frequently the marks of carelessness in composition, and at times too trivial, as well as pleonastic. They were probably a juvenile performance. We meet, as we have already remarked, with no display of recondite criticism, or elaborate philology: but they are designed for the English reader, rather than for the scholar; and we observe, that, for the *benefit* of the former, the Greek quotations are occasionally printed in Roman characters. This must, unquestionably, prove a prodigious source of instruction and entertainment. As our author has given numerous instances of parallel passages and imitations, both in Greek and Latin, we would suggest the propriety, in the event of a second edition, of accompanying them with an English version; and, if we have not already prepared for him too much labour, it would be a convenience to have the portions of the original poem, which are either cited or referred to, arithmetically specified by the number of the line from which they are brought.

‘*Deep revolved.*’ The word, in the original, is *porphuresken*, which comes from *porphura*, a *kind of fish*, which is found in the *most profound depths* of the sea.’ Vol. ii. p. 23.

What the author here means by a *kind of fish*, we know not:—as for the rest, never having sounded the sea in its *most profound depths*, we cannot speak as to the accuracy of the gauge. We apprehend, however, that this *kind of fish* is the *murex*, so celebrated by ancient writers for the brilliancy and durability of its dye—*purpureus colos conchyli*—and which, instead of being dragged from the *most profound depths of the sea*, was originally discovered on the Tyrian coasts, and continued, while it was in use, to be a source of considerable wealth to that industrious island. We cannot forbear to observe, that the inaccuracy we have just noticed, of quoting from a passage which does not exist in the translated poem, is here equally manifest. In the copy of the version before us, there is no such term as *deep revolved*. We apprehend it alludes to v. 743, in which we meet with—

‘Much he *revolved* the perils of the way:’

but we cannot be certain. In reality, although not *at the bottom of the sea*, we are quite *out at sea*, and that without a compass to direct us throughout the whole of this and the anterior page; in which not half the references correspond with the English version of the poem.

‘*Cyanea's rocks.*’ These rocks were called the *Symplegades*.—They had *this* name from their colour.—See a *preceding* note. Book i.’ Vol. ii. p. 93.

Never, perhaps, did so short a note contain so many proofs

of inaccuracy and want of precision. The English reader, having perused it, has still to inquire—what *note*? what *name*? what *colour*? and the Greek scholar, *who*, or *what*, is *Cyanea*? If the former be a grammarian, he will necessarily suppose, from the construction of the sentence, that the rocks were denominated *Symplegades* from their *colour*: but he will here be mistaken—*Symplegades* alluding merely to their reciprocal projection, or overhanging prominences: from their colour, they were termed *Cyanea*, or the *Black rocks*. But who or what *Cyanea* was, we have yet to learn.

‘*Now behind earth.*’] He means here, that the sun sunk beneath the horizon.—The poet seems to suppose, that the confines of Ethiopia bounded the two hemispheres.—The ignorance of the ancients in geography, was very extraordinary.—It appears, that Herodotus did not believe that the earth was of a globular form.’ Vol. ii. p. 177.

Herodotus was not the only man of learning who accredited this error. The spherical figure of the earth, and the existence of antipodes, was not generally admitted, till the bold adventure of Velasco de Gama into the Indian Ocean, by the Cape of Good Hope; and the tenet, even at this last period, was regarded as heretical. The stoics were the only philosophers of ancient times who allowed to the earth a spheroidal configuration: they had no idea, however, of antipodal nations; and only admitted the former, from the conceit that the universe itself was globular, and that the earth and planets partook of the same form consecutively. The more general, and indeed almost universal, opinion was that of the Epicureans, who imagined that the earth towards its basis became gradually more attenuate and symphoneous with the nature of the air, on whose bosom it was supposed to rest. Thus Epicurus, in his epistle to Herodotus, *την γη τῇ αἰρὶ προχέουσαν, ὡς συγγυνη*. So also Lucretius, pursuing the same doctrine, *Rer. Nat. v. 535*.

‘*Terraque ut in mediâ mundi regione quiescat,
Evanescere paullatim, et decrescere pondus
Convenit; atque aliam naturam subter habere,
Ex ineunte ævo conjunctam atque uniter aptam
Partibus æriis mundi, quibus insita vivit.*’

Had we not made the observation repeatedly before, we should be again tempted to remark, upon this note, that the reference which introduces it—*Now behind earth*—does not occur in the text of the translations.

But enough of the notes: we advance to the third volume, the contents of which, as our allotted space is more than occupied, we must reserve for future remark.

(*To be continued.*)

ART. II.—*Pharmacopœia Collegii Regii Medicorum Edinburgensis.* 8vo. 6s. Boards. Robinsons. 1803.

THE eighth edition of this Dispensatory was published in 1792; and we noticed it, at some length, in the seventh volume of our new series. The Edinburgh college, it seems, purpose to re-publish their national Pharmacopœia every ten years—a practice which has its advantages and disadvantages. If the changes be considerable, if an innovating spirit be suffered to wander without restraint, the new lesson can be scarcely learnt, before another will succeed; and the practitioner will err, not only in the title, but the proportions. If the changes be slight, and new medicines only be introduced, still shorter intervals might be highly advantageous. We have an example, in our own college, which will explain our meaning. The changes in the last London Dispensatory were so numerous, and sometimes so trifling, that they could not soon be comprehended, or were quickly disregarded. At this moment, among the older practitioners in the country, the new nomenclature is seldom employed. If then, at the end of ten years, the innovation was to be again complete, the directions would be little attended to. On the other hand, new medicines are introduced in practice, which have not the sanction of the college, and preparations, which have no certain standard. The tincture of digitalis, employed by Dr. Beddoes, varies from that recommended by different practitioners, who, in turn, vary from each other: and the preparation at Apothecaries'-Hall is not exactly the same with any of them. Though therefore, on the whole, we do not approve of this decennial system, yet we think an appendix should appear at even shorter intervals, and each succeeding appendix include the foregoing. The changes, in these, should be the essential ones only, and the additions such as experience seems to have sanctioned. The expense could be no objection, for a single sheet would often contain them: it should be published, at the same time, in quarto and duodecimo.—To return to the present work: we shall select a passage or two from the preface.

‘ Nova quædam, vel propriâ experientiâ vel gravissimis clarorum virorum testimoniis, nobis commendata, in numerum medicamentorum accepimus. Nonnulla, majorum credulitate, forsitan et superstitione, invecta, reseuimus. Si quid vero hujusmodi adhuc supersit, id posteris delendum reliquimus; præstat enim, ut nobis videtur, copiâ quam penuriâ premi.

‘ Multorum medicamentorum nomina antiqua et vulgaria, monentibus botanice et chemiâ nuper adeo feliciter cultis, cum aliis commutavimus; quo facilius et promptius ex ipsis nominibus vera eorum natura et compositio innotescant.

‘ In hoc opere, consilium nobis et quasi lex fuit, animalia et vege-

tabilia, quæ simplicia medicamenta præbent, iis solis nominibus indicare, quibus appellantur ab optimis historiæ naturalis et botanicæ scriptoribus : quâ in re scripta summi Linnæi nobis maximæ fuerunt auctoritatis. Ubique aliis scriptoribus fidere oportebat, auctores sedulo indicavimus. Tamdiu verò sub prelo versatus est hic liber, ut non mirum fuerit si quædam ad hanc operis nostri partem spectantia detecta sint, postquam catalogus *Materiæ Medicæ* typis fuit totus impressus. Hoc, ut accepimus, jam factum est de *ipecacuanhâ* ; quam clarus felix Avellar Brotero, botanicæ in academiâ Coimbreñsi professor, accuratè descripsit nomine *callicoccâ* *ipecacuanhâ*, et icone illustravit. Si fortè idem acciderit de aliis quorum notitia nondum huc pervenerit, auctores speramus nos habituros esse excusatos, qui non aliam ob causam eos non ut decuisset citavimus.

Gravior autem labor nos haud parum moratus est in describendis variis præparatis et compositis quæ inter medicamenta recensentur. Hæc omnia propositum fuit iis solis nominibus definire quæ jam apud optimos hujus seculi chemicos invaluerunt. Horum sermo novus et quasi proprius, etsi nondum omnibus suis numeris et partibus absolutus, tamen ad scientiæ usus videtur accommodatissimus ; et adeo necessarius, ut non dubitemus eum, ut jam a junioribus receptus est, ita ob omnibus medicis et medicamentariis brevi receptum iri. Horum sermo in re medicamentariâ olim receptus, non alius erat quàm vetus chemicus : igitur, ut nobis videtur, æquum est eum medicinâ exulare, qui jam in chemiâ prorsus obsolevit.

Metuentes vero ne quorundam medicamentorum tituli nimis verbosi et incommodi forent, si omnes vel minutissimas partes denotarent quæ iis inessent, contenti sumus per titulos indicasse præcipuas tantum eorum partes, unde, ut nobis videtur, vires et usus compositionum pendent. Ob eandem causam, simplicia quædam, in frequentissimo usu, et omnibus bene nota, præcepimus vulgaribus ipsorum nominibus ; cujusmodi exempla sunt opium, moschus, castoreum, crocus Anglicus : sat esse rati indicasse, in catalogo *Materiæ Medicæ*, animalia et vegetabilia unde obtinentur. P. xiv.

We have quoted this passage, to introduce some remarks on the conduct of the college in respect to titles.—Pharmacy is indeed a branch of chemistry ; but it is also a distinct science ; nor can we allow that what may be proper in chemistry should be transferred to its scyons. A title of a preparation is a short designation of its nature ; and, if custom have affixed a correct idea to a single word, why should it not be applied ? and, if practitioners have entertained a just view of the nature of a medicine, the descriptive title is useless and tedious. *Crocus* is certainly an improper appellation, and *hepar* an indefinite one ; yet they are short and commodious. *Antimonial powder* is a term not descriptive of the chemical nature of the medicine : but it is given with the same certainty and success, as *oxidum antimonii cum phosphate calcis*. The conduct of naturalists, in other branches of science, is very different. Linnæus rejected Bauhine's specific characters, and adopted trivial names, for which he has been universally commended. To

come nearer the point, Haüy, in mineralogy, has adopted short generic and specific appellations. The college, in their prescriptions, always preserve the trivial names of the plants; but this is equally tedious and improper. The *Materia Medica* is the proper place for pointing out the nature of the vegetable employed. The title there adopted says, explicitly, this species we mean to employ, and no other. The circuitous titles give the appearance of accuracy, without attaining the end, and disgust by their constant repetition. Let us copy, for a moment, the receipt for the spirit of lavender. It fills a page, very nearly, of the work.

‘ SPIRITUS LAVANDULÆ SPICÆ COMPOSITUS.

- ‘ R. Spiritus lavandulæ spicæ libras tres,
 ‘ Spiritus rosmarini officinalis libram unam,
 ‘ Corticis lauri cinnamomi unciam unam,
 ‘ Pericarpium immaturi caryophylli aromatici drachmas duas,
 ‘ Nucis myrisicæ Moschatæ unciam dimidiam,
 ‘ Ligni pterocarpi Santalini drachmas tres.
 ‘ Macera per dies septem, et cola.’ P. 106.

The arguments, also, of Mr. Kirwan—and we perceive similar ones in the lectures of Dr. Black—deserve particular attention. If we learn only these new appellations, we shall have another task—*viz.* to acquire the old—or we must resign many of the old chemical works; so, in pharmacy, Hoffman, Valerius, Cordus, Mesne, and many others, will soon become unintelligible, without a glossary.

On turning to the list of the *Materia Medica*, we find a very striking inconvenience from these innovations. It is a puzzle to try the ingenuity of the reader; for he must look at other works to discover what medicines are included in this Dispensatory. We thought that the common axunge was omitted, and we could not find it in the list; the index afforded no assistance, and it at last occurred under *sus scrofa*. Few know that mastiche is taken from the *pistachia lentiscus*, that the *oleum cajeput* is from the *malaleuca leucadendron*, manna from the *fraxinus ornus*, the palm-oil from *cocos butyracea*, &c. &c.; yet all this must be discovered before we can find whether the medicine be ordered, by the college, to be kept in the shops. In short, a good principle, carried to its utmost extent, has produced the greatest inconvenience, and destroyed, in a considerable degree, the merit of an excellent work. The same error pervades the prescriptions; and the old name is not always subjoined, to clear the difficulty. It is time, however, to examine more particularly the execution.

In the *Materia Medica*, many articles are omitted, and but few added. We shall first notice the omissions; but must pre-

mise, that, in this account, we may not be perfectly correct, as some medicines we had first supposed to be among the rejected ones have occasionally occurred under very unexpected titles. We believe, however, the abrotanum, angelica sylvestris, aristolochia tenius, *Artemisia vulgaris*, *arum*, asarum, atriplex foetida, bryonia alba, convallaria polygonatum, *cubabæ*, *cuminum*, curcuma, cuscuta, dictamnus albus, flammula Jovis, fœnum Græcum, fuligo, fumaria, *ginseng*, *hedera terrestris*, *enula campana*, imperatoria, iris palustris, *lichen Islandicum*, ligusticum, lilium album, lujula, mentha sativa, millefolium, millepedæ, parietaria, plantago, pulsatilla nigricans, radix Indica lopeziana, salix fragilis, santalum citrinum, satyrion, scolopendrium, scordium, thymus vulgaris, trichomanes, vipera, urtica, and *zedoria*, are rejected from the list of the ninth edition. The new articles are only the rhus toxicodendron, the Swietenia febrifuga et mahogani, and the vervain. Of the former, we have marked in Italics what we suspect might have been retained without injury. The arum, the ground ivy, the elecampane, the zedoary, and perhaps the lichen, we know to be useful. Among the latter, we have had no experience of the toxicodendron. The second species of Swietenia are probably powerful astringents, as they rank in the natural order of contortæ with the Peruvian bark. Of the virtues of the vervain, we are quite ignorant. Dr. Morley, we know, hung it about the neck for the cure of scrofula.

Of the preparations, the order is the same as in the ninth edition, which we formerly remarked to be not the most perfectly natural one. One section is added, viz. succi spissati, as well as extracta, including the juices only inspissated, while the other contains inspissated tinctures or decoctions. It would be a refinement to observe, that, in all our pharmaceutical works, there is no natural arrangement. Among the metallica, for instance, there are salina. The extracts, the oils, &c. are decompositions; the pills, electuaries, &c. merely mechanical unions. What, however, has never been objected to as a fault in other Dispensatories, cannot be blamed in this before us.

Among the more simple preparations, we find many of the oxids and carbonats, with directions to free them from impurities. The 'oxidum zinci impurum præparatum' is the tutty; 'carbonas zinci impurus præparatus' the calaminaris:—how much more easy and impressive is a single word.

It is with regret that we find, among the conserves, the omission of the conserves of mint, oranges, and sloes. The two first are excellent vehicles, when the stomach is weak; the last, a very efficacious astringent.

The inspissated juices are brought to their proper consistence, by evaporating them in a bath saturated with sea-salt;

and the direction of stirring them constantly, to avoid empyreuma, is omitted. The particular directions for inspissating the juice of hemlock are also very properly suppress.

Among the expressed oils, the *ol. ricini* is omitted, probably because we receive it prepared from America. The seeds should not, therefore, have been retained among the articles of the *Materia Medica*.

In the '*infusum rosæ Gallicæ*,' one ounce of the leaves only is ordered instead of two; the crystals of tartar are omitted in the infusion of tamarinds with senna, and the proportion of tamarinds is reduced from an ounce to six drachms. The mucilages are very incorrectly arranged with the infusions; and, in the mucilage of gum-arabic, one part of the gum is added to two parts of water; formerly, the weights were equal. The reasons of all these alterations we do not perceive.

In the decoctions, syrups, wines, and vinegars, there is little change worthy remark. The solution of tartarised antimony, in wine, is carried to the metallic preparations, while, with the mucilages, it should have been reduced to a separate section, under the title of Solutions; as long as the title remains, however, the impropriety would have been less, had it been among the wines; but we have found much of the confusion we complained of in the *Materia Medica* produced from excess of refinement.

In the tinctures, there is a little refinement in directing water and proof spirit, instead of water and alcohol in different proportions. The preparations are, however, essentially the same, by retaining the same proportion of alcohol. We find, in this section, a great deficiency in the synonyms, which are only occasionally added. A tiro may not recollect, for instance, in the prescription for the *T. aloës æthereæ*, the old *elixir proprietatis vitriolicum*, the *T. aloës vitriolata* of the last edition; and, looking on it as new, might not think of consulting the index. In the volatile tincture of guaiacum, the oil of sassafras is properly omitted. Among the omissions, too, we perceive the sweet tincture of rhubarb, and the tincture of mosch, which we could readily spare: the loss of the volatile tincture of valerian is more considerable. We are greatly surprised that the tincture of galbanum has never found a place in the Edinburgh Dispensatory: if not too carefully filtered, it is a very useful preparation. The new tinctures are those of *digitalis* and *hyoscyamus*. In each, an ounce of the dry leaves is added to eight ounces of dilute alcohol.

The extracts are divided into those prepared by water only, and those where water and alcohol are separately employed. Of the former class, are the extracts of gentian, liquorice, black hellebore, rue, cassia, senna, chamomile flowers, poppy-

heads, and logwood : of the latter, bark and jalap. They are evaporated in a saturated salt-water bath.

Among the distilled waters, that of sage is omitted : among the volatile oils, that of spear-mint, and the animal oil. In the spirits, we observe no alteration.

As the class of oleosa is managed, they are external medicines, and should have been styled liniments. We believe the 'ol. sulphuratum' is now never given internally. The 'oleum lini cum calce' only is new, and made with equal parts of lime-water and linseed-oil.

The 'sales and salina' are an important class, and greatly improved. The acidum acetosum forte is the radical vinegar of the chemists, distilled from acetis plumbi. In making the muriatic and the nitrous acids, the proportion of the sulphuric is increased to sixteen ounces : it was formerly a pound. The nitric acid is now first introduced. The acidulated kali and soda waters are introduced under the titles of 'aqua supercarbonatis potassæ et sodæ.' The 'sulphuretum potassæ' is the old hepar sulphuris, now first introduced or restored ; the 'hydrosulphuretum ammoniæ' is the hepatic mineral-water. The directions for preparing the muriat of barytes and muriat of lime, we shall transcribe.

' MURIAS BARYTÆ.

' R. Sulphatis barytæ libras duas,

' Carbonis ligni in pulverem triti uncias quatuor.

' Igne torreatur sulphas, quo facilius teratur in pulverem tenuissimum, cui bene admiscendus est pulvis carbonis ligni. Indatur materies crucibulo, et, adaptato operculo, urgeatur igne forti per horas sex. Materia bene trita immittatur aquæ bullientis libris sex in vase vitreo vel figulino, et agitatione permisceatur, aëris aditu, quantum fieri possit, occluso.

' Stet vas in balneo vaporis, donec subsederit pars non soluta ; dein effundatur liquor. Illi affundantur denuo aquæ bullientis libræ quatuor ; quæ post agitationem et subsidentiam priori liquori addantur. Liquori adhuc calido, vel si friguerit iterum calefacto, instilletur acidum muriaticum, quamdiu moverit effervescentiam. Dein coletur, et vaporet ut crystalli formentur.

' SOLUTIO MURIATIS BARYTÆ.

' R. Muriatis barytæ partem unam,

' Aquæ destillatæ partes tres.

' Solve.

' SOLUTIO MURIATIS CALCIS.

' R. Carbonatis calcis puri (nempe, marmoris albi) in frusta contusi uncias novem,

' Acidi muriatici uncias sexdecim,

' Aquæ uncias octo.

‘*Misce acidum cum aqua, et adde paulatim frusta carbonatis cal-
cis. Effervescentiâ finitâ, digere per horam. Liquorem effunde, et
per vaporationem ad siccitatem redige. Residuum solve ex sesquial-
tero pondere aquæ; et demum cola.*’ P. 138.

In the metallic preparations, as well as in the salts, the changes of the titles are numerous—the titles, themselves, cir-
cuitous and inconvenient. We cannot give even a slight ac-
count of the innovations in these respects, without too great an
extent of our article. The first important change is in the pre-
paration of emetic tartar. Instead of the *pulvis algaroth*, the
‘*oxidum antimonii cum sulphure per nitratum potassæ*’ is
employed:—to put our readers out of pain, it is only the *crocus
antimonii*. Three parts of the *crocus* with four of the crystals
of tartar are to be boiled in a glass vessel, with thirty-two parts
of distilled water, for a quarter of an hour; the strained liquor
to remain till the salt crystallises. The *aqua sapphirina* is
omitted. The ‘*carbonas ferri præcipitatus*’ is the *ferrum præ-
cipitatum*, formed extemporaneously in Griffith’s mixture, and
very properly introduced. We shall add the formula, as well
as that of the *tinctura muriatis ferri*, which is new.

‘*CARBONAS FERRI PRÆCIPITATUS.*

- ‘*R. Sulphatis ferri uncias quatuor,*
- ‘*Carbonatis sodæ uncias quinque,*
- ‘*Aquæ libras decem.*
- ‘*Solve sulphatem ferri in aqua; dein adde carbonatem sodæ prius
ex aqua quantum satis sit solutum, et misce bene.*
- ‘*Lavetur carbonas ferri, qui fundum petit, aquâ tepidâ, et postea
siccetur.*’ P. 150.

‘*TINCTURA MURIATIS FERRI.*

- ‘*R. Ferri oxidi nigri purificati et in pulverem triti uncias tres,*
- ‘*Acidi muriatici uncias circiter decem, vel quantum sufficiat ad
solvendum pulverem.*
- ‘*Digere leni calore, et, soluto pulvere, adde*
- ‘*Alcoholis quantum sufficiat ut sint totius liquoris libræ duæ
cum semisse.*’ P. 152.

This method of purifying mercury, by filings of iron, was
not formerly directed; and this purified quicksilver is usually
employed. The formula for the *acetis hydrargyri* is somewhat
corrected. The heat of the water, in which the acetite of pot-
ash is to be dissolved, is directed to be boiling; and all the ves-
sels are ordered to be of glass. In the preparation of corrosive
sublimate, the vitriolated iron is omitted. Two pounds of
quicksilver are to be added to two pounds and a half of sulphuric
acid (formerly four ounces of each), and the whole to be boiled
till dry. This is to be added to four pounds of dry common salt
(formerly five ounces), and the rest of the process proceeds in

the usual way. In making the red precipitate—'oxidum hydrargyri rubrum per acidum nitricum'—the proportion of the nitrous acid is increased. In the turpeth mineral, the proportion of sulphuric acid is reduced from eight to six ounces. We are sorry to see that inert useless preparation, the æthiops mineral, continued. It is now 'sulphuretum hydrargyri nigrum.' The formula for the solution of acetite of zinc we shall add.

' SOLUTIO ACETITIS ZINCI.

- ' R. Sulphatis zinci drachmam unam,
- ' Aquæ destillatæ uncias decem,
- ' Solve.
- ' R. Acetitis plumbi scrupulos quatuor,
- ' Aquæ destillatæ uncias decem,
- ' Solve.
- ' Misceantur solutiones; quiescant paullisper; dein coletur liquor.' p. 163.

The powders remain unchanged: the electuaries are very slightly altered. The chief variation is substituting the syrup of ginger for honey, in the electarium opiatum. No very important alterations occur in the pills. The ghost of Plummer will certainly haunt the college; for *his* pills, strange to tell! are omitted. We believe no one more effectual preparation is retained. In the pilulæ aloëticæ, soap is employed instead of the extract of gentian; and, in the pil. hydrargyri, conserve of roses is directed instead of manna, and starch instead of liquorice-powder. In the pil. rhei C. the lixivium vitriolatum is omitted. A very convenient combination of asa-fœtida and aloë, of each equal parts, is introduced under the title of pil. aloës cum asa-fœtida.

The troches remain unchanged. Among the ointments, we find new formulæ of the ung. oxidi hydrargyri cinerei, et rubri, and of ung. acidi nitrosi, containing six drachms of the acid to a pound of axunge. The plasters have only the following addition.

' EMPLASTRUM MELOËS VESICATORII COMPOSITUM.

- ' R. Resinæ pini laricis partes octodecim;
 - ' abietis,
 - ' Meloës vesicatorii, utriusque partes duodecim;
 - ' Cerae flavæ partes quatuor;
 - ' Sub-acetitis cupri partes duas;
 - ' Seminum sinapis albæ,
 - ' Fructus piperis nigri, utriusque partem unam.
 - ' Liquefactis primò resinæ pini abietis et cerae adde resinam pini laricis: his liquefactis, et adhuc fervidis, insperge cætera, in pulverem tenuem trita, et commixta; assiduè agitans, ut fiat emplastrum.'
- p. 200.

· A table of doses, an index of new names with the old ones opposite, and in a contrary order, with a general index, follow. On the whole, we consider this as a truly scientific and most valuable work. We have been teased with the new names, and think, on the whole, that other formulæ might have been added; but those which are introduced are select, clearly described, and admirably adapted.

ART. III.—*Philosophical Transactions of the Royal Society of London. For the Year 1802. Part. II. (Continued from page 26.)*

‘XV. ON the Composition of Emery. By Smithson Tennant, Esq. F. R. S.’

Powder of emery is so useful in almost every art, where a hard body is required, either to give an edge to cutting instruments, or to cut glass itself—for what are called glazier’s diamonds, or diamond pencils, consist of little more than an atom of emery—that we might have expected, in this age of inquiry, to have obtained more accurate information on the substance of which it consists. It was supposed to be an iron ore; but no iron could be extracted from it with advantage; and native iron, in any proportion, could not have been so hard. Our author, on examining it chemically, found it, in relation to different bodies, very similar to the diamond spar; and his further trials confirmed the affinity. The emery, most free from iron, contained, in one hundred parts, eighty of argillaceous earth, three of flint, four of iron, and three unaccounted for. The emery most impregnated with iron contained 0.32 of that metal. This is another instance in which the hardness of the mass does not depend on the ingredients. The atom of emery in a diamond pencil cannot contain a perceptible particle of flint; and the whole is harder than flint, and possesses nearly the hardness of the diamond. The latter could not be scratched by the former.

‘All the emery which is used in England, is said to be brought from the islands of the Archipelago, and principally from Naxos. In those places, it is probably very abundant; as the price of it in London, which I was told was eight or ten shillings the hundred weight, appears little more than sufficient for the charges of carriage. Though I saw a very large quantity in one place, (more than a thousand hundred weight,) I could not find any pieces of a crystallized form; possibly the great proportion of iron usually mixed with it, may prevent its crystallization. The whole consisted of angular blocks incrustated with iron ore, sometimes of an octaedral form, with pyrites, and very often with mica. The latter frequently penetrates the whole substance of the mass, giving it, when broken, a silvery appearance, if seen in the direction in which the flat surfaces present themselves to

the eye. As these substances have no chemical relation to the emery itself, it is remarkable that they should also accompany the diamond spar from China; for Mr. Klaproth observes, "that its lateral facets are mostly coated with a firmly-adhering crust of micaceous scales, of a silvery lustre:" he also mentions, besides felspar, pyrites, and grains of magnetic iron ore.' P. 401.

'XVI. Quelques Remarques sur la Chaleur, et sur l'Action des Corps qui l'interceptent.'

Some Remarks on Heat, and on the Action of Bodies which intercept it. By P. Prevost, Professor of Philosophy at Geneva.

One great object of this author is an examination of Dr. Herschel's experiments, designed to estimate the quantity of light transmitted by different bodies, by which he appreciates the effects of a source of heat acting freely on one side, and passing through a coloured medium on the other. The law discovered by MM. Kraft and Richman is the foundation of our author's reasoning, *viz.* that, in a medium of a constant temperature, by which a body is warmed or cooled, the difference of its heat, compared with that of the medium, is in a geometrical progression, while the times of heating and cooling are in an arithmetical.

We cannot follow M. Prevost through his minute examination of Dr. Herschel's experiments, and his very ingenious calculations. In some instances, they agree exactly; in others, they differ from those of his predecessor, probably, at least in part, from the heat accumulated in the lamina through which the light is transmitted. A table of corrections is consequently added, in which it appears that the interception of the heat, calculated according to the foregoing law, is constantly less than the interception of light, of which it is a fraction which varies between one and seven tenths. M. Prevost next examines the source of the variations between the calculations and the experiments, and particularly between the experiments of Dr. Herschel and M. Pictet. Our author's explanations are supported by an experiment of M. Pictet, who found little heat reflected to the focus of a concave quicksilvered mirror, while, in the same situation, the focus of a metallic mirror was very much heated. In fact, the heat is reflected only from the coating; and consequently, passing twice through the thickness of the glass, almost the whole is lost. What then becomes of it? 'It contributes,' says M. Prevost, 'to heat the glass:' but is the glass hot? This should be ascertained; for we suspect that light only is lost. In these experiments, then, it is remarked, that the heat should, in the first instance, act, though feebly, as only a small portion which reached the lamina is transmitted. The plate is soon heated, and the thermometer is then exposed to a current of heat from it. When the heat has reach-

ed its maximum, the mercury remains steady. The plate will never attain the heat of the source, as it receives it by one surface, and transmits it by the other. To which must be added the loss, in consequence of some reflexion, from the surface exposed to the light. Some further illustrations of Dr. Herschel's experiments conclude the first part.

The second part of this ingenious paper contains our author's theory of heat, which has been before published. It does not, however, differ greatly from the doctrines of the English chemists. He premises some well-known facts, particularly M. Pictet's experiments, to show that cold is equally reflected into a focus by a mirror, and that heat runs through nearly seventy feet in an inconceivable instant. The experiment of concentrating cold is not indeed so extraordinary as it appears; for melting ice abstracts heat rapidly, as is evident from the freezing mixtures, in which different saline bodies are added to ice; for, when the cold is most violent, the ice is in a melting state. We shall add our author's theory in his own words, though in an English dress.—Indeed the whole paper should have been translated.

Fire is a fluid, composed of particles in an agitated state: each molecule of fire, at liberty, is moved with great rapidity in different directions, so that a hot body sends forth calorific rays in every direction; and these molecules are so distant, that two or a greater number of currents may cross each other, like those of light, without interrupting their progress. When this constitution of fire is clearly understood, if we suppose two neighbouring spaces in which it abounds, it will appear, that, between them, there will be constant changes. If, in each, the fire is equally copious, the exchanges will be equal, and there will be an equilibrium. If one space contain more fire than another, the exchanges will be unequal: the least hot will receive more numerous particles than it imparts; and, after a time, these repeated changes will restore the equilibrium.

We shall add only our author's own recapitulation.

To recapitulate—I say, 1. That the effect of a constant source of heat on the thermometer, in a limited time, is not in proportion to the heat of the source: 2. That we have, however, a mean of determining the heat of the source from its effect on the thermometer, because we know the law that this effect follows in its successive increments: 3. That this method is the only one we should employ, when we compare two sources of heat, from their effects in a limited time, less than that which is required to produce the maximum: 4. That, when we consider transmitted heat, we must distinguish that which is immediately transmitted from that which the transmitting body adds while warming it: 5. That, when we neglect this distinction, the interception of heat attributed to the lamina is only a limit of smallness, so that it remains uncertain whether the interception have not been much greater, or even total: 6. That, in applying these principles to the experiments of Mr. Herschel, the appreciation becomes more ex-

act, but depends still on some accessory and undetermined circumstances: 7. That, in these experiments, the apparent difference between the interception of heat and that of light, by the same bodies, establishes no legitimate conclusion respecting the identity of heat and light: 8. That the law mentioned above (that of Kraft and Richman) is not only proved by direct experiment, but by its agreement with the true theory of heat: 9. That this theory is established on various facts wholly independent of this law, and particularly on the reflexion of cold, and is the only one which agrees with the general phænomena of nature.'

'XVII. Of the Rectification of the Conic Sections. By the Rev. John Hellins, B. D. F. R. S. and Vicar of Potter's-Pury, in Northamptonshire.'

This is a most ingenious and elaborate article, whose continuation, in the rectification of the ellipse and other sections of the cone, we shall receive with much gratitude. We have nothing of analysis more clear, more accurate, and judicious. The investigations are at the same time acute and profound; the corollaries drawn with precision, and the examples well chosen. We shall transcribe some remarks from the conclusion.

'The utility of hyperbolic and elliptic arches, in the solution of various problems, and particularly in the business of computing fluents, has been shown by those eminent mathematicians, M'Laurin, Simpson and Landen; the last of whom hath written a very ingenious paper on hyperbolic and elliptic arches, which was published in the first volume of his *Mathematical Memoirs*, in the year 1780. I have indeed heard, that some improvement in the rectification of the ellipsis and hyperbola had been produced, and some of the same theorems discovered, by a learned Italian, many years before Mr. Landen's *Mathematical Memoirs* were published; but, as Mr. Landen has declared that he had never seen nor heard any thing of that work, and as various instances are to be found of different men discovering the same truth, without any knowledge of each other's works, I see no reason for disbelieving him. But I have seen no writings on this subject which contain any thing more than what is very common, besides those of the three gentlemen above mentioned, and Dr. Waring's "*Meditationes Analyticæ*;" and, while I have no inclination to detract from their merits, I may be allowed to say that I have borrowed nothing from their works.

'With respect to Dr. Waring, (who was well known to be a profound mathematician, and I can testify that he was a good-natured man,) he has given, in page 470 of his "*Meditationes Analyticæ*," (published in 1776,) these two series, as expressions of the length of an arch of an equilateral hyperbola; viz.

$$\begin{aligned} & \text{" Arcus hyperbolicus exprimi possit per seriem } -\frac{1}{x} + \frac{1}{2 \times 3} x^2 \\ & - \frac{1}{2^2 \cdot 2 \times 7} x^7 + \frac{1 \cdot 3}{2^3 \cdot 2 \cdot 3 \times 11} x^{11} - \frac{1 \cdot 3 \cdot 5}{2^4 \cdot 2 \cdot 3 \cdot 4 \times 15} x^{15} + \\ & \frac{1 \cdot 3 \cdot 5 \cdot 7}{2^5 \cdot 2 \cdot 3 \cdot 4 \cdot 5 \times 19} x^{19}, \text{ \&c. ubi } x \text{ denotat abscissam ad asymptoton.} \end{aligned}$$

" Si vero requiratur descendens series, tum erit $x - \frac{1}{2 \times 3} x^{-3}$
 $+ \frac{1}{2^2 \cdot 2 \times 7} x^{-7} - \frac{3}{2^3 \cdot 2 \cdot 3 \times 11} x^{-11}$, &c. quæ, quoad coefficientes
 attinet, prorsus eandem observat legem ac præcedens."

' These series, as they now stand, are of little use. But, if proper corrections were applied to them, (which may easily be done from what has been shewn in this paper, and in my Mathematical Essays,) and the first of them were transformed into another series converging by the powers of $\frac{x^4}{1+x^4}$, they would become very useful for computing any arch of an equilateral hyperbola, when the abscissa is taken on the asymptote. This I thought it might be proper to remark, that the less experienced readers of this paper might not be misled by so great an authority as that of Dr. Waring. Whether or not he ever corrected these oversights in any of his subsequent publications, I cannot ascertain, for want of books.' P. 474.

' XVIII. Catalogue of 500 new Nebulæ, nebulous Stars, planetary Nebulæ, and Clusters of Stars; with Remarks on the Construction of the Heavens. By William Herschel, LL. D. F. R. S.'

Astronomers have hitherto been chiefly employed in investigating new celestial objects. It is time to arrange them; but the present is only an introductory attempt. Our author divides the heavenly bodies into twelve classes; viz. the insulated stars; the binary sidereal systems, or double stars; more complicated sidereal systems, or triple, quadruple, &c. stars; clustering stars, or the milky way; groups of stars; clusters of stars; nebulæ; stars with burs, or stellar nebulæ; milky nebulosities; nebulous stars; planetary nebulæ; planetary nebulæ with centres. Of each we shall give a short account.

Insulated stars are like our sun. Sirius and some others are similar. Other stars have no sensible influence on their motions, and round these alone is there any probability that a system of planetary bodies revolves. The binary systems contain two stars, which probably influence each other; and these may roll round a centre of gravity, as in fact our solar system revolves round a centre at a very little distance from the sun's limb.

' That no insulated stars, of nearly an equal size and distance, can appear double to us, may be proved thus. Let Arcturus and Lyra be the stars: these, by the rule of insulation, which we must now suppose can only take place when their distance from each other is not less than that of Sirius from us, if very accurately placed, would be seen under an angle of 60 degrees from each other. They really are at about 59°. Now, in order to make these stars appear to us near enough to come under the denomination of a double star of the first

class, we should remove the earth from them at least 41253 times farther than Sirius is from us. But the space-penetrating power of a 7-foot reflector, by which my observations on double stars have been made, cannot intitle us to see stars at such an immense distance; for, even the 40-foot telescope, as has been shewn, can only reach stars of the 13th magnitude. It follows, therefore, that these stars could not remain visible in a 7-foot reflector, if they were so far removed as to make their angular distance less than about $24\frac{1}{4}$ minutes; nor could even the 40-foot telescope, under the same circumstances of removal, shew them, unless they were to be seen at least $2\frac{1}{2}$ minutes asunder. Moreover, this calculation is made on a supposition that the stars of which a double star is composed, might be as small as any that can possibly be perceived; but if, on the contrary, they should still appear of a considerable size, it will then be so much the more evident that such stars cannot have any great real distance, and that, consequently, insulated stars cannot appear double, if they are situated at equal distances from us. If, however, their arrangement should be such as has been mentioned before, then, one of them being far behind the other, an apparent double star may certainly be produced; but here the appearance of proximity would be deceptive; and the object so circumstanced could not be classed in the list of binary systems. However, as we must grant, that in particular situations stars apparently double may be composed of such as are insulated, it cannot be improper to consult calculation, in order to see whether it be likely that the 700 double stars I have given in two catalogues, as well as many more I have since collected, should be of that kind. Such an inquiry, though not very material to our present purpose, will hereafter be of use to us, when we come to consider more complicated systems. For, if it can be shown that the odds are very much against the casual production of double stars, the same argument will be still more forcible, when applied to treble, quadruple, or multiple compositions.' p. 482.

It appears, from the calculation which follows, that the probability is very considerably in favour of this combination of ζ aquarii, which is taken for the instance. Some of these double stars have changed their situation with regard to each other, which shows a revolution round each other; and our knowledge of these systems may be increased, as their orbit subtends a visible angle. What we have said will sufficiently illustrate the more complicated sidereal systems; and, to pursue these further, will require the tables, which our author has added, to give a clearer idea of their mutual influence.

The fourth class contains very numerous stars. Between β and γ Cygni, for instance, where there is a kind of division in the clusters, the stars, within the space of 5° , amount to 331,000. If we admit that they cluster in two directions, there will be 165,000 in each mass. These clusters are brighter about the middle than on their undefined borders, which may arise from a greater depth of mass, and more numerous stars in the centre.

'A group of stars' is a collection of closely and almost equally compressed stars, without giving any clue to an imaginary centre. 'Clusters' are very beautiful collections of stars, with a suddenly-increased brightness about the middle. The stars are sufficiently compressed in the centre to afford almost the appearance of a nucleus. The whole that relates to nebulae is too curious to be passed over.

'Of Nebulae.

'These curious objects, which, on account of their great distance, can only be seen by instruments of great space-penetrating power, are perhaps all to be resolved into the three last mentioned species. Clustering collections of stars, for instance, may easily be supposed sufficiently removed to present us with the appearance of a nebula of any shape, which, like the real object of which it is the miniature, will seem to be gradually brighter in the middle. Groups of stars also may, by distance, assume the semblance of nebulous patches; and real clusters of stars, for the same reason, when their composition is beyond the reach of our most powerful instruments to resolve them, will appear like round nebulae that are gradually much brighter in the middle. On this occasion I must remark, that with instruments of high space-penetrating powers, such as my 40-foot telescope, nebulae are the objects that may be perceived at the greatest distance. Clustering collections of stars, much less than those we have mentioned before, may easily contain 50000 of them; and, as that number has been chosen for an instance of calculating the distance at which one of the most remote objects might be still visible, I shall take notice of an evident consequence attending the result of the computation; which is, that a telescope with a power of penetrating into space, like my 40-foot one, has also, as it may be called, a power of penetrating into time past. To explain this, we must consider that, from the known velocity of light, it may be proved, that when we look at Sirius, the rays which enter the eye cannot have been less than 6 years and $4\frac{1}{2}$ months coming from that star to the observer. Hence it follows, that when we see an object of the calculated distance at which one of these very remote nebulae may still be perceived, the rays of light which convey its image to the eye, must have been more than nineteen hundred and ten thousand, that is, almost two millions of years on their way; and that, consequently, so many years ago, this object must already have had an existence in the sidereal heavens, in order to send out those rays by which we now perceive it.' p. 497.

Of the eighth class, Mr. Herschel gives no satisfactory account. 'Milky nebulosity' sometimes arises from the very great distance of clustering stars; but the cause of this appearance is, in a few instances, nearer us, as we can notice its changes, particularly in the milky nebulosity of Orion. The source of this light, which Huygens considered as a peep into heaven, our author does not attempt to explain. Of the source of the nebulae, in the next class, Mr. Herschel appears equally uncertain; but he seems assured that they are really fixed stars.

‘Planetary Nebulæ.

‘ This seems to be a species of bodies that demands a particular attention. To investigate the planetary nature of these nebulæ, is not an easy undertaking. If we admit them to contain a great mass of matter, such as that of which our sun is composed, and that they are, like the sun, surrounded by dense luminous clouds, it appears evidently that the intrinsic brightness of these clouds must be far inferior to those of the sun. A part of the sun's disk, equal to a circle of 15" in diameter, would far exceed the greatest lustre of the full moon; whereas, the light of a planetary nebula, of an equal size, is hardly equal to that of a star of the 8th or 9th magnitude. If, on the other hand, we should suppose them to be groups, or clusters of stars, at a distance sufficiently great to reduce them to so small an apparent diameter, we shall be at a loss to account for their uniform light, if clusters; or for their circular forms, if mere groups of stars.

‘ Perhaps they may be rather allied to nebulous stars. For, should the planetary nebulæ with lucid centres, of which the next article will give an account, be an intermediate step between planetary nebulæ and nebulous stars, the appearances of these different species, when all the individuals of them are fully examined, might throw a considerable light upon the subject.’ r. 501.

A fuller discussion of the last head is referred to a future period: two instances only occur. The catalogue follows; and this annual volume is concluded by the usual list of donors and presents.

ART. IV.—*Observations on a Tour through almost the whole of England, and a considerable Part of Scotland, in a Series of Letters, addressed to a large Number of intelligent and respectable Friends, by Mr. Dibdin. 2 Vols. 4to. 3l. 13s. 6d. Boards. Walker. 1802.*

IT is unreasonable to expect too much. Yet, when we saw the advertisement, we anticipated no very slight degree of entertainment from Mr. Dibdin's Observations—observations, we suppose, suggested in his different tours through England. *Mores hominum multorum vidit et urbes*; so that of course his opportunities were favourable: abounding in stories and anecdotes, we supposed that these at least might not be wanting; an admirer of nature, an amateur, and somewhat of an artist, his descriptions would be necessarily picturesque, and his ornaments appropriate. With such prepossessions, we opened the work, but were soon undeceived. Much we found copied from ancient history in the library: the stories are often the gleanings of the jest-book; the descriptions few and imperfect; the beauties of nature illustrated by numerous plates, imperfectly executed. We looked with eager curiosity for the places which we knew, but soon closed the book with disappointment,

In the same parts of the volume, we looked at the plates, to catch the objects from recollection: in this, too, we failed. Mr. Dibdin professes to paint for wide and massy effect*. It may be for imposing objects and broad lights; but, in *characteristic* effect, he greatly fails. Let us take a single instance:—Dartmouth harbour, shut up between two hills, is singularly romantic, from its scenery, and from the town climbing up an almost inaccessible precipice, so that the houses in one street overlook the roofs of those below them. The whole scene, with the opposite village of King's Wear, is singularly picturesque; yet the point of view chosen is nearly opposite the outer point, where we look at the sea almost exclusively, and see the castle indeed, but thrown, for the sake of effect, we suppose, at the distance of some miles.—It could not be many yards from the spot where the author stood.—In fact, the bold projecting point was too tempting an object for effect to be overlooked; and the straight lines of the town could not be made picturesque. Mr. Dibdin must, however, speak for himself.

‘ This book will comprise two large and handsome quarto volumes, embellished with forty views and twenty vignettes. It is, however, published in portions rather than together, on account of the great difficulty in getting forward the various materials it will contain. So much mental and manual labour has rarely, perhaps never, been bestowed by one man on any production. Painting, which had been only my private amusement, out of devotion to the public, I have in this instance made one of my professions, and to those who love truth and strength of expression, I hope I have not tendered the appeal in vain. Beyond this, out of respect to my advice, a novice, as to the schools, but by no means as to genius, comes forward, blushing with apprehension of fancied censure and disapprobation, that nobody knows better than I do are only vizors of the mind, under which she will be sure to discover candour and indulgence.’ Vol. i. p. 3.

The boundaries of counties offer no inconsiderable portion of their ancient history. The different rivers, the biography of those famous men who have added celebrity to their districts, an account of some plants and minerals of different counties, with tables of distances, form the chief subjects of this singular production. It will be hence seen how much the compiler, and how much the traveler, has furnished. The descriptions are few and short, the anecdotes often the *recolta crambe* of former wits: though aiming at much, Mr. Dibdin sometimes succeeds; and but few of his witticisms are seemingly original.

* When he tells us, that they are not calculated to convey ‘a slavish portraiture of national or provincial peculiarity,’ what interpretation can be given to these words? that they are pictures, not resemblances, of the scenes? this may appear harsh; but we cannot find any other meaning.

The letters, in their order, refer to the following counties:—Kent, *Sussex, Dorsetshire, Devonshire, Cornwall, and the Scilly islands; Devonshire on the return, *Somersetshire, *Herefordshire, Bedfordshire, Northamptonshire, *Leicestershire, *Derbyshire, and Staffordshire, in a single letter of sixteen pages—though to the two former he returns in the second volume—*Lancashire, *Westmoreland, *Cumberland, *Scotland, Nottinghamshire, Lincolnshire, Norfolk, *Suffolk, and to London.* These are the contents of the first volume.—In the second are accounts of Wiltshire, Berkshire, Essex, Cambridgeshire, Huntingdonshire, Northumberland, Durham, Cheshire, Yorkshire, Shropshire, Monmouthshire, Warwickshire, Worcestershire, Hampshire, Surrey, Oxfordshire, Buckinghamshire, and Middlesex.

The miscellaneous letters are the introductory ones, those on 'roads,' 'tours,' 'inns,' a defence of 'Nature *versus* Art,' 'circulating libraries,' 'servants,' 'dogs,' 'English and Scotch,' 'watering places,' 'monopoly,' the 'poor,' 'boarding schools,' 'retirement,' 'omens,' 'dialects,' 'anonymous letters,' 'agriculture,' 'quack medicines,' 'amusements.'

When we reflect on these miscellaneous letters—when we take into the account the numerous digressions in the descriptive ones, the ancient history and biography—we shall find the space left for description greatly curtailed. They are truly observations *on* a tour: but was this the author's intention in his title? We suspect that it was rather a little inadvertency; and, as two volumes were to be filled, various subjects were collected for the purpose.

The difficulty, however, of giving an adequate specimen of so miscellaneous and unequal a work remains. The letters are addressed to different persons; and it is singular that some of these gentlemen seem to have furnished the principal materials thus addressed to them. The descriptions are in general interspersed with amusing anecdotes, sometimes original, but the greater number of which have been already in print, handed down by our ancestors, at which we have laughed even from our boyish days: yet they are well told, and we have sometimes laughed again. In the second volume, the descriptions are, we think, more interesting: the author's manner is more free, and the ancient history less extensive. We shall select two specimens, one of Derbyshire, and the other of the city of York.

'Of the seven wonders of the Peak, as they are called, so much has been said and is known, that I the less regret the impossibility from my plan of going into the subject at large. The first wonder is Chatsworth-house, if that can be called a wonder of nature that was fabricated by art. It is certainly a most extraordinary and magnificent

* The counties marked with an asterisk are noticed again in the second volume.

structure, and the astonishing number of objects in and about so challenge admiration, that though I cannot condescend to imitate the hyperbolical language of Cotton, who says:

‘ The pictures, sculptures, carvings, graving, gilding,
Would be as long describing as in building.

‘ Yet it is but the truth to say that this palace, which was built by William the first earl of Devonshire, and has undergone at various times most noble alterations and improvements, is a splendid proof of the spirit and taste of that illustrious family, and excites no expectation of pleasure but it abundantly gratifies.

‘ Mam-Tor is considered as the second wonder; why, I cannot really understand, for as to its height it is not above one third of Skiddaw; and, if it is from its second appellation of the shivering mountain, that circumstance is not so great a phenomenon as is pretended, for there are many instances of hills that moulder away at their summits and sides, in consequence of the influence of the different seasons on the particular quality of their strata. The fact in relation to Mam-Tor is no more than this. The stratum upon the face of this mountain is composed of shale and gritstone; and, after long frosts, heavy gales of wind, a long continuance of rain, and other natural causes, the shale is decomposed, which it is very subject to be by the action of the atmosphere, and large quantities of it leave the original stratum, and repose in the valley. A foreigner says in his account of Mam-Tor, “ I understand, but I cannot declare it upon my own authority, that this mountain has been thundering down large stones in great plenty time out of mind, and yet it has never diminished in its size.” For my own part I have seen it three times and once sketched its form, but I never found it in a thundering humour. It has a purplish appearance towards the summit, which indicates something of the circumstance, but I have no doubt but that report which can make a mountain of a mole-hill, has not in this instance gone out of its way.

‘ Eden-hole is the third wonder. Originally it was nothing more than a chasm in the earth; but a farmer, having lost two fat oxen that fell into it, he surrounded it with a stone wall. If a stone as large as a man can lift be thrown into this hole, as soon as it strikes the rock it will rebound from side to side, the sound gradually decreasing for a considerable time till it ends in a murmur. Mr. Cotton, who seems determined that truth if possible should be the basis of his poems, describes the depth to be something more than half a mile; but he cannot tell how much more, and therefore like the philosopher, he has left truth at the bottom.

‘ The fourth wonder is Buxton-Wells, and consists of a cold well, situated within six feet of a hot well; but there is certainly nothing wonderful in that, I have already related the same of two springs at Canterbury. It appears to me a much greater wonder that so many people meet together in the midst of summer in a place without the least shelter from the sun, which must lie intensely hot upon that rocky soil, especially as they cannot as at Brighton jump into the sea to cool themselves. The fifth wonder is Tides-Well, which is a spring that ebbs and flows, and this will happen twice or thrice in an hour at particular seasons. The cause of this is variously explained by differ-

rent authors, but not one has pretended to pass his arguments for truth. It is a very extraordinary phenomenon.

Pool's-hole, about half a mile from Buxton, is the sixth wonder. The entrance to this extraordinary cave is at the foot of a mountain, called Cortmoss, and it is so low that those who have sufficient curiosity to explore it enter upon their hands and knees; after which it opens into a prodigious height not unlike the roof of a cathedral, and therefore like Wokey-hole in Somersetshire; but soon after this the roof is so very high as not to be discernable. On the right is a hollow cavern called Pool's-chamber, and further on you see the representation of most curious fret-work, and in other places the figures of a man, a lion, and a dog, and many other animals, which a pregnant fancy readily suggests. Advancing further you come to what is called the Pillar of Mary queen of Scots; and, beyond this, is a steep ascent about a quarter of a mile high, which terminates in a hollow called the Needle's Eye, in which when your guide places his candle, it represents a star in the firmament. Near the pillar it is usual to fire a pistol, the report of which so resounds, that it seems almost as loud as a cannon. Pool, who is supposed originally to have inhabited this place, you are informed was a notorious thief. Others think he was a hermit. At any rate they will have it that some man of that name made use of this place, for some reason or other, as an asylum, though they cannot give a single reason upon which to hitch a conjecture how this story came to be propagated.

Peake's-hole is the last wonder. It is about a mile from Castle-ton, and consists of an immense cavern. Its entrance is at the bottom of a rock, on which stands the castle from which the town took its name. On either side as you advance towards the mouth of this gulph you very plainly discern the manner in which the veins of lead ore in-inate themselves into the rock, which is entirely limestone composed of marine materials. When you are immediately in the opening you will be pleased at the wonderful order in which the strata are arranged for their general support, forming altogether upon the best principles of masonry a complete arch, the only constructed form which could possibly keep this immense weight from falling in and crushing every thing under it.' Vol. ii. p. 105.

The particular description of Peake's-hole has been often given.—We now turn to York.

York is known by every one who frequents the north road, and is an object that excites and gratifies the curiosity of strangers; but it is by no means what the world in general think of it. The minster announces this city at an immense distance, and when you enter the place you may find yourself within fifty yards of it, without the smallest suspicion of whereabouts it is situated. I think I say upon a former occasion that except the church and the gaol there is no one object that conveys an idea of superiority to any place around, that certainly it is in the center of all the great north roads, and therefore the inns alone thrive there, for it is constantly busy without having any thing to do, and, though always crammed, it is thinly inhabited.

York is situated two-hundred miles south-south-east of Edinburgh, a hundred and sixty north-east of Chester, and a hundred and ninety-

two miles nearly north of London. As it stands on a point where the boundaries of the three ridings meet, and is a county of itself, it belongs to neither riding. That it has a long illustrious line of ancestry both Ptolemy and Antoninus bear witness; and, if it would do it any good, Adrian had a garrison and Severus died there and what was still more honorable Constantine the Great was there proclaimed emperor. These circumstances, three military ways, some undecypherable inscriptions, and other matters of equal moment have conferred on this city a sort of hereditary right to be as proud as a poor Welshman with a long pedigree in his pocket, especially as it is the only city except London that is governed by a lord-mayor; but in the scale of real consequence what sort of a figure does it cut by the side of Leeds or even Halifax? The prison is a most magnificent building, the cathedral is perhaps one of the most noble Gothic structures in the world, the market is a most plentiful larder for the supply of the prodigious number of inns where so many hungry travellers regale themselves in their way to Newcastle and Edinburgh; but when these have first whetted and afterwards gratified their appetites, if the post chaise should not be ready, I know not any place where a man might yawn himself into *ennui* sooner than at York. Remember I say this generally. No man knows better than I do that warmth, friendship and hospitality are to be found in this city.' Vol. ii. p. 272.

The greatest originality of remark, and the purest specimens of true humour, occur in the miscellaneous letters. The introductory ones are trifling; and, on the subject of tours, we often find reason to differ from the author, respecting the merit of many tourists. What relates to 'inns' is entertaining and just; but the declamation in favour of nature, addressed to Mr. Flaxman, is trite and trifling. Circulating libraries call for Mr. Dibdin's severest indignation; and his own volumes will never be fashionable there. The letter on 'servants' is a good supplement to Swift's advice; but it does not appear to us very interesting. That on 'dogs' is more so; and many of the extraordinary stories of their sagacity and fidelity we have reason to believe. One story we shall select.

'I took with me last summer one of those spotted dogs, which are generally called Danish, but the breed is Dalmatian. It was impossible for any thing to be more sportive, yet more inoffensive than this dog. Throughout the mountainous parts of Cumberland and Scotland, his delight was to chase the sheep, which he would follow with great alertness even to the summits of the most rugged steep; and, when he had frightened them and made them scamper to his satisfaction, for he never attempted to injure them, he constantly came back wagging his tail and appearing very happy at those caresses which we, perhaps, absurdly bestowed upon him.

About seven miles on this side Kinross, in the way from Stirling, he had been amusing himself with playing these pranks, the sheep flying from him in all directions, when a black lamb turned upon him, and looked him full in the face. He seemed astonished for an instant; but, before he could rally his resolution, the lamb began to paw him

and play with him. It is impossible to describe the effect this had on him; his tail was between his legs, he appeared in the utmost dread, and slunk away confused and distressed. Presently his new acquaintance invited him by all manner of gambols, to be friends with him. What a moment for Pythagoras or Lavater! By and by, gradually overcoming his fears, he accepted this brotherly challenge, and they raced away together, and rolled over one another like two kittens. Presently appeared another object of distress. The shepherd's boy came to reclaim his lamb; but it paid no attention except to the dog, and they were presently at a considerable distance. We slackened our pace for the convenience of the boy; but nothing would do; we could no more call off the dog than he could catch the lamb. They continued sporting in this manner for more than a mile and a half. At length, having taken a circuit, they were in our rear; and, after we had crossed a small bridge, the boy with his pole kept the lamb at bay, and at length caught him; and, having tied his plaid round him, it was impossible for him to escape. Out of fear of the boy, and in obedience to us the dog followed reluctantly; but the situation of the lamb all this time cannot be pictured; he made every possible attempt to pass the boy, and even endeavoured to mount the parapet, as if determined to jump into the river rather than not follow the dog. This continued till the prospect closed, and we had lost sight of our new ally, whose unexpected offer of amity to Spot seemed ever after to operate as a friendly admonition, for from that day he was cured of following sheep.' Vol. i. p. 208.

We remember a circumstance, similar to the one here recorded, of a dog, who was constantly fighting with a neighbouring one. This animal, in a market, was worried by the butchers' dogs; and, from that time, he conciliated the favour of his former antagonist, with whose assistance, after a little time, he repaired to the market, and avenged his old injuries. We knew also another, not unlike an anecdote of Mr. Dibdin's:—a lady had a favourite spaniel dog, of whom she was particularly fond. After her first lying-in, she desired that the dog might be brought to the room. He happened to see her with the child in her arms, ran down stairs, would never again come near her, pined, and died. Once more:—a dog used to preserve something to bring in his mouth, when any particular favourite approached; and his choicest present was a dry bone. His master having left, for a time, the kingdom, he was observed to hoard a large bone, which was supposed to be the intended present; and he was constantly watched. After a time, not seeing him, he carried the bone to the library door: it remained unmoved. He then put it on the chair, in which his master usually sat, in the library, whence it was not taken. He next carried it to his master's room, and placed it between the sheets, seeming to think that there he could not miss it.

The philippic against 'watering places' is by far too severe, though many of the remarks are perhaps just; the censure is,

however, highly indiscriminate; and the observations on the heat of the water, &c. are peculiarly unscientific. The letter on 'monopoly' is equally severe against the rich farmers, who will not bring their corn to market, large farms, and middle men, without sufficient distinction. In that on the 'poor,' we trust that the picture is overcharged, or at least that there are not at present many such parishes as the author describes. We know not the particular administration of any one; but we have no reason to suspect any in the circle where we reside.

In the account of boarding-schools, also, there is, we trust, more numerous exceptions to his observations, than Mr. Dibdin seems inclined to allow. That the accomplishments professed to be taught are often very imperfectly communicated, we well know; and that much contamination of at least delicacy and purity of mind occasionally creeps in by stealth, some late trials, without referring to other circumstances, sufficiently prove.

'In short, accomplishment is the word; and, under that superficial idea, every thing is attended to that can attract, but nothing that can attach. The useful is out of the question, and the sweet is foisted on us, even to satiety. It was charmingly said by a lover to a young lady, whose manners were artificial, and whose genius was shrouded in accomplishment, "My dear girl, you have studied every art but the art to please, and that you derive from nature." A father or a friend would perhaps have conveyed this sarcasm in harsher terms; and, indeed, though curbed and strait laced examples are not always to be insisted on, when one looks through the catalogue of fashionable levities, when one considers how youthful blood is heated and inflamed by pampered propensities, one cannot reject the satisfaction imparted by the tender solicitude of the old man, who, in a public assembly whisked off his daughter, for fear she should be whisked off by somebody else.

'I conclude, therefore, by saying that there are female minds that exigencies can never warp, that situations can never alter; that weigh, that consider, that decide. These I leave to their own good sense, their conscious honour, their steady rectitude, and only insist that, take the general run of females, if you would have a girl superficially accomplished in every thing, without a radical knowledge of any thing, her simplicity contaminated, her affections estranged, her manners artificial, her mind unfeeling, her behaviour supercilious; in short, a perfect stranger to that social duty, by which alone she can hope to become an affectionate wife and a tender mother—send her to a boarding school.' Vol. i. p. 360.

The letter on quack medicines abounds with anecdotes of that infamous traffic. The object is to make the medicine of general notoriety; and the doctor often pays forty pounds a-year to the printer of a provincial paper for advertisements, when, in the whole district, he does not receive half this sum. We remember, however, having heard from a vender of such trash, that he had received from one person, who at the same

time was attended by a physician and an apothecary, forty pounds for one medicine. On inquiring of the latter, we found his bill, for triple the time, was not one half so much, and the physician's fees were about seven guineas. This will remind the reader of the well-known story of Ratcliffe and Ward.

' False witnesses to pretended certificates are also a heavy charge; and there are many other wheels without which this engine could not keep going, but which in spite of all their barefaced impudence, though every day liable to detection, are crammed down the throats of the public with as much facility as the nostrums they are written to recommend. The doctor, however, does not always escape scot free. I know an instance to the contrary. A gentleman took out a cargo of these grand specifics to India. He did not find any particular good or ill effects from them, and therefore had no right nor inclination to be particularly lavish in their praise. Scarcely, however, had he been abroad long enough for a letter to reach England when the papers were full of advertisements, with the gentleman's name at length, certifying the miracles these medicines had performed. The doctor, however, had not bargained for the consequences. The gentleman was shewn some of the certificates in India, and took his resolution upon the spot. In consequence of which, no sooner had he arrived in his native country but he made it his business to enquire out the doctor, and having found him, gave him a good horsewhipping.

' The intended operation of this certificate, for which the doctor risked a castigation, was like Mr. Punch to get a good name abroad; and thus incredible loads of this trash are continually exported.' Vol. ii. p. 254.

The letter on 'dialects' is humorous: but we must reserve the only remaining space which we can allow for extracts, to a jocular anecdote or two from the letter on 'amusements.' We forgot to mention that we have been informed that the Exmoor scolding is not a pure specimen of the Devonshire dialect, but a mixture of that and the Somersetshire.—To return, however, to 'amusements.'

' An actor of the name of Sparks, who I remember as one of Rich's great favourites, and who made a respectable stand for many years at Covent-Garden, arrived from Ireland with some other lads of the sock and buskin; and, that he might lose no time, proposed to open the theatre at Chester for a few nights. He applied to the mayor, who said he should consult his brethren, and desired him to call for an answer on the next day. In the mean time he consulted the town clerk, who very properly said that there could not be the least harm in granting permission; "but you know," said he, "you need not consent in direct terms: wink at him."

' The next day Sparks waited on the mayor with great ceremony. Sparks was a sensible man to my knowledge, and one of those who have frequently kept the green-room in a roar. "I come, sir," said he to the mayor, "to entreat the honour of your worship's permission to"—wink went the mayor—"to enact, and perform, and repre-

sent,"—wink went the mayor—"before the respectable inhabitants of Chester,"—wink went the mayor. By this time, seeing this winking, Sparks thought it was a kind of convulsive pleasure in consequence of these compliments; he was therefore determined to double the dose. "I say, sir," said he, "I have the honour, the delight, the inexpressible"—wink went the mayor—"felicity, to entreat the great, the insuperable, the transcendant"—wink went the mayor—"the superlative"—The mayor could not stand it any longer; he took him by the shoulders, and fairly thrust him out of the room, crying out, "Why, damn the fellow, have I not been winking at you this half hour?"

'I have already mentioned how cautiously the inhabitants of Chester trust themselves with extraneous pleasure, lest probably they should not get their pennyworth for their penny. When I was there formerly, a gentleman visited me privately to ascertain the nature of my entertainment. He was very importunate, and more inquisitive than I thought consistent with propriety, which at last I fairly hinted. He said he meant no harm; that there were a great number of genteel people at Chester, and that, if one went, significantly looking at himself, the rest would follow like so many sheep. I had by this time been completely tired, and, with more pettishness perhaps than wit, quickly answered him, "I understand you, sir; the inhabitants of Chester are a flock of sheep, of which flock you are the bell weather." I need not say, that after venturing this repartee, imprudently enough perhaps, I was thinly attended.' Vol. ii. p. 300.

Let us add a short one of a stroller.

'It is wonderful what an infatuation there is in the unfortunate devils to be merry and miserable, and how many stage-struck idiots they train after them. One of the Ragotins who had run away from his friends, and got among a most low and miserable set of strollers; a relation, after a time, discovered him just as he was going on the stage in *King Richard*; and, on reading him a pretty severe lecture on his folly and disobedience, received an answer suitable to all the ridiculous consequence and assumed pomp of a mock monarch. To which he answered—"These are fine lofty words, but 'tis a great pity, Mr. king Richard, that you could not afford to buy a better pair of shoes." The actor looking at his toes, which were staring him in the face—without losing his vivacity—cried out, "Shoes!—Oh damme, shoes are things we kings don't stand upon." Vol. ii. p. 302.

The botanical and mineralogical remarks are not important; and the accounts are sometimes erroneous, particularly in considering a common plant as rare, and sometimes in appropriating exclusively to a county, what is very general and common. On the whole, we have not found these volumes very interesting. We have, however, selected passages of various descriptions; and, if our readers differ from us in opinion, we have at least furnished an antidote to any injury our own could convey.

ART. V.—*The Domestic Encyclopædia; or, a Dictionary of Facts, and useful Knowledge: comprehending a concise View of the latest Discoveries, Inventions, and Improvements, chiefly applicable to rural and domestic Economy; together with Descriptions of the most interesting Objects of Nature and Art; the History of Men and Animals, in a State of Health or Disease; and practical Hints respecting the Arts and Manufactures, both familiar and commercial. Illustrated with numerous Engravings and Cuts. By A. F. M. Willich, M.D., &c. 4 Vols. 8vo. 2l. 2s. Boards. Murray and Highley. 1802.*

THIS may be styled the age of dictionaries. Scarcely a year elapses without successive claims to our attention in this form; and though of what may be styled the literary ephemera, the numerous copies of numerous copies, we can take little notice, yet works which pretend to originality, or whose authors merit distinction, must not be wholly overlooked. Such is the work before us.

The clearest idea that can be formed of a domestic encyclopædia, is a body of useful information on subjects that may daily occur, and especially in circumstances where fuller professional information or more general works cannot be easily procured. In another view, it may be useful to give general ideas, where no more are required; to connect subjects, of which the inquirer may have some knowledge, with those of which he is ignorant. Larger works might lead him too far: dictionaries, merely etymological, would not give the necessary information. In this view, perhaps, the present work is adapted for the country or the town; yet we think the former its true element. Let the author, however, speak for himself.

In regard to the composition, and arrangement, of the Domestic Encyclopædia, many circumstances might be pleaded, by way of apology, for occasional inaccuracies and omissions; but, in a work, consisting chiefly of practical information, and containing, perhaps, a greater number of useful facts than have ever appeared in the compass of four moderate volumes, it is to be hoped, the discreet reader will naturally be inclined to qualify his strictures, by a large share of candour and impartiality. Conformably to his original plan, the editor has spared no pains, trouble, or expence, to render this economical dictionary as complete as the present advancement of agriculture, gardening, of the familiar arts and manufactures, as well as the imperfect state of medical science, would respectively admit. Many subjects, indeed, might have been extended to greater length, and others considerably abridged, had these volumes been peculiarly calculated for the use of either town or country-readers. Such, however, was not his design; as the work now submitted to the public, includes almost every object, more or less connected with rural, domestic, and animal economy. Hence, the inquisitive reader will find numerous experiments related, many hundreds of which have not hitherto been pub-

lished in the English language. Thus, the editor has availed himself of such resources as have enabled him to elicit substitutes for the most essential as well as the most expensive articles of consumption, or convenience; for instance, those of bread, beer, spirits, wine, &c.
Vol. i. P. vi.

With respect to the execution of this Encyclopædia—a term which the author explains and defends in a separate article, following, in this respect, the example of Mr. Chambers, but differing in opinion from that great cyclopedist—the first circumstance regards the choice of articles. Some omissions, but of no great importance, occur. The less important articles, which might perhaps have been suppressed without injury to the work, are ‘advertisement,’ ‘alms-houses,’ ‘avarice,’ ‘beard,’ ‘bed,’ ‘belles-lettres,’ ‘book,’ ‘burial,’ with many others, particularly in the early volumes. The omissions occur in the latter. If, however, the redundances be a fault, it is not a considerable one. They are not numerous, and the articles are not extensive. The degree of attention paid to each subject will not be equally approved of by different persons: each may think the subject he is conversant with the most important, and consequently be inclined to complain of too great conciseness. We have, perhaps from this cause, thought some articles too extensive, others too contracted; but, on examining them repeatedly with a more exact discrimination, we have reason, in general, to be satisfied with the attention each has respectively received.

The subjects which have claimed the greatest share of our author's regard are the diseases of animals, agriculture, the mechanical and the domestic arts. These are given at sufficient length, and many of the articles are peculiarly interesting and instructive. In general, the chemical nature of bodies, and indeed chemical details, are omitted, though the science is now so widely diffused that some account would be easily intelligible, and perhaps may be expected.

In a work of this nature, errors can scarcely be avoided. We have marked several; but the greater number are trifling and unimportant. That cold baths are of a temperature between 56 and 76 of Farenheit is an error of more consequence, since the Buxton water is 82°, though it acts as a cold bath; and the upper limit is near to the 90th degree; the lower, to the freezing point. Beef-tea, whose merit depends on its containing the lighter juices, extracted by *hot water only*, is ordered to be *boiled* twenty minutes. Our author's apprehension of the dangerous effects of blistering by cantharides, his aversion to the whole tribe of broths, to the use of tooth-brushes, &c. are among his peculiarities of opinion—we had almost said prejudices. We perceive these peculiarities somewhat more frequently than we could have wished. It would be tedious and

useless to enlarge on these subjects. The process of making glass is somewhat imperfect ; and that of porcelain much too short.

The great merit of this work consists, not only in the variety of information, but in the clearness with which it is conveyed, and the peculiar perspicuity of the definitions. We would strongly recommend it as a companion in the country ; and, if less useful in towns, it may not even there be an incumbrance. Many circumstances may occur in conversation, when it will be very difficult to procure such satisfactory information in so easy a manner. Perhaps it would not be justice to our author, to take leave of this useful work without one or two specimens. We shall select short ones ; and the first shall be a description of the elastic resin.—Dr. Willich should have added, that it is dissolved also, though imperfectly, by spirit of turpentine.

‘ CAOUTCHOUC, elastic resin, or India rubber, is a substance produced from the syringe tree, or *iatropha elastica*, L, which is a native of South America. It oozes in the form of vegetable milk, from incisions made in the tree, and is principally collected in wet weather, when it flows abundantly.

‘ Various conjectures have been formed by the most eminent botanists, and chemists, as to the means used for inspissating and indurating this vegetable substance. The general opinion, however, is, that it concretes gradually when exposed to the air. It is particularly celebrated for the uncommon flexibility and elasticity, which it displays immediately on acquiring a solid consistence, and for the many purposes to which it is applied by the Indians, who make boots of it that are impenetrable to water, and when smoked, have the appearance of real leather. They also make bottles of it, to the necks of which reeds are affixed, and through these the liquor is squirted by pressure. The inhabitants of Quito, in Peru, also prepare from this substance a species of oil-cloth and canvas, which are formed by moulds made of clay, and worked into a variety of figures. Over these moulds is spread the juice obtained by incision ; and, as often as one layer is dry, another is added, till the vessel acquires a proper thickness ; when the whole is held over a strong smoke of burning vegetables, which gives it the texture and appearance of leather. Before the operation is completely finished, the substance, while still soft, will admit of any impression being made on its surface, which is indelible.

‘ The chemical properties, and other interesting peculiarities of this elastic resin, have been diligently explored by the most ingenious natural philosophers of Europe, from the time it was first known. Various experiments have been made to dissolve it, and to ascertain whether it would assume different figures, with the same facility as it did in its original state. This has been effected by the following simple process : Mr. Winch put a pound of good vitriolic æther into a bottle, capable of containing four pounds of any common fluid. On this æther he poured two pounds of pure water, stopped the bottle, inverted it, and agitated both liquids for several minutes, in order to

mix; or, rather, to wash the æther in the water. On subsiding, as the æther floated on the top, he left the bottle in the inverted direction, opened it cautiously, substituted his thumb for the stopper, and thus let the water gradually escape into a vessel beneath. This operation he performed repeatedly, till the sixteen ounces of æther were reduced to five. Having thus obtained a very pure æther, he found it to be the most perfect solvent of elastic gum. When immersed into it, after being cut into small pieces, it began to swell in a very short time; and, though the æther acted on it but slowly at first, yet, in five or six hours, the whole was completely dissolved, and the liquor remained transparent. If too large a proportion of elastic gum be employed, it will subside to the bottom; and may, after being taken out of the bottle, be moulded into any form, so as to retain its former elasticity.

‘The caoutchouc is at present chiefly employed by surgeons, for the injection of liquids, and also by painters, and others, for rubbing out pencil marks, &c.; though we do not hesitate to say, that it may be advantageously used for socks, or even shoes and boots, as well as various useful articles of domestic convenience.’ Vol. i. p. 433.

Of a different kind, is the following article.

‘The most expeditious way of extinguishing fire is a matter of equal importance, as the security of buildings from that destructive agent. Hence various machines, and chemical preparations, have been invented by ingenious men, in order to promote so useful an object; one of the earliest contrivances was a barrel, filled with certain ingredients, first proposed by M. Fuchs, a German physician, in the year 1734; and which effectually answered the purpose for which it was designed.—A similar invention was introduced into this country by a Mr. Zachary Greyl, whose machines were made of wood, and contained only water; they were exhibited before several of the nobility, but did not meet with encouragement. In the year 1761 Dr. Godfrey produced certain vessels which in every respect succeeded. They are supposed to have been an improvement on Mr. Greyl’s, were constructed with wood, and filled with a chemical liquor, consisting of water, oil of vitriol, and sal-ammoniac. When thrown into rooms and other places that were purposely set on fire, they burst, and by their explosion completely extinguished the flames: it is to be observed, that they were useless after the roof had fallen in. These contrivances, however, are evidently more calculated for ships, than to be employed on land; as they would be of great service for suppressing fires in vessels at sea, and might be considered as necessary a part of their cargo as naval stores, or ammunition.

‘In the 23d volume of “Annals of Agriculture,” Mr. William Knox, a merchant of Gothenburg, in Sweden, states that he has made a variety of experiments for extinguishing fire by means of such substances as are cheap and easily procured. He divides them into simple and compound solutions. In the former class, he proposes to add to seventy-five gallons of water, nine gallons of the strongest solution of wood-ashes; or six gallons of the finest pulverized pot-ashes; or eight and a half gallons of common salt, well dried, and finely beaten; or eight and a half gallons of green vitriol or copperas, thoroughly

dried and finely pulverized; or eleven and a quarter gallons of the strongest herring pickle; or nine gallons of alum reduced to powder; or nineteen gallons of clay, perfectly dried, well beaten, and carefully sifted.

‘ Among the compound solutions, Mr. Knox recommends to mix seventy-five gallons of water with ten quarts of clay, ten quarts of vitriol, and ten quarts of common salt; or a similar quantity of water, with eighteen quarts of the strongest solution of wood-ashes and eighteen quarts of fine clay reduced to powder; or the same proportion of water, with fifteen quarts of red-ochre, or the residuum of aqua-fortis, and fifteen quarts of common salt; or, lastly, to mix fifteen quarts of the strongest herring pickle, and fifteen quarts of red-ochre, with seventy-five gallons of water.—All these different solutions, Mr. Knox remarks, are equally efficacious in extinguishing fire; but he prefers the compounds, as being the “surest and most powerful for that purpose.”

‘ Another of the various inventions for extinguishing fire by chemical means, deserving of notice, is the composition prepared by M. Von Aken, and which consists of the following ingredients:

	lbs.
Burnt alum - - - - -	30
Green vitriol in powder - - - - -	40
Cinabrese, or red-ochre, pulverized - - - - -	20
Potters', or other clay, finely pounded and sifted - - - - -	200
Water - - - - -	630

‘ With forty measures of this liquor an artificial fire, which would have required the labour of twenty men, and fifteen hundred measures of common water, was extinguished, under the direction of the inventor, by three persons. The price of this compound solution is estimated at one halfpenny per pound.’ Vol. ii. p. 282.

We shall conclude our extracts with the following short remarks on water-proof cloths. The specification of Mr. Johnson's patent would detain us too long. His method consists in giving a lining of caoutchouc resin *dissolved in oil of turpentine*, the smell of which may be dissipated by oil of wormwood and spirit of wine, in equal parts.

‘ In 1801, another patent was granted to Messrs. Ackermann, Suardy, and Co. for their invention of a process, by which every species of cloth may be rendered water-proof. As the patentees have not thought proper to publish the particulars of their process (though such concealment is contrary to the nature of letters patent), we shall briefly remark from our own observation, that their method appears to be a simple impregnation of cloth with wax previously dissolved, and incorporated with water, by the addition of pure vegetable alkali, or pot-ash. This being the cheapest and most expeditious mode of reducing wax to a fluid state, we are farther inclined to believe that our conjecture is well founded; because all the woollen cloth prepared in the manufactory of Messrs. Ackermann, Suardy, and Co. feels somewhat harder than such as has not been waxed: for the same reason, it will stand a shower of rain only so long as it has not been subject to

friction; and we understand from those who have worn patent water-proof coats, that in the sleeves particularly, they are very apt to admit moisture through the different folds. Nevertheless, their process is entitled to attention; and it deserves to be adopted principally in those cases, where the manufacture is not liable to be impaired by friction; such as coverings for tents; for horses exposed to the rain when at rest; and especially for paper in which gunpowder, or steel and other goods, are to be packed.

'The following simple process is stated to be that employed by the Chinese, for rendering cloth water-proof: Let an ounce of white wax be dissolved in one quart of spirit of turpentine; the cloth be immersed in the solution, and then suspended in the air, till it be perfectly dry. By this method, the most open muslin, as well as the strongest cloths, may be rendered impenetrable to the heaviest showers; nor will such composition fill up the interstices of the finest lawn; or in the least degree affect the most brilliant colours.' Vol. iv. p. 305.

To each volume a list of the articles is prefixed, and one of common terms, which will direct the reader to the proper title, should this not occur to his recollection. At the end is an explanation of the Latin terms, and an index of the facts mentioned in the dictionary, referring to the articles. The plates are sufficiently numerous, chiefly confined to the mechanical articles and instruments of husbandry. Of the more common machines, the representations are by means of wooden cuts; but the more important objects are represented by copper-plates.

ART. VI. — *Dramatic Poems.* — *Leonora, a Tragedy; and Ætha and Aidallo, a Dramatic Poem.* 8vo. 4s. Boards. Bell. 1802.

TO understand the object of the author of these poems, we must invert our usual mode of reading, at least in the English language, and begin at the end; for we there meet with the *introduction*, although appended under the title of *Remarks*. — The play of *Leonora* is intended to be a drama founded altogether upon the model of Aristotle; or, in other words, to exhibit a most solemn and sacred regard to the unities of time, place, and action; and thus to combine, what our author conceives, the more classic arrangement of the French dramatists with the vigour and eventful variety of the English. Respecting the difference of taste which has been observed upon this subject in England and France, our author remarks, that—

'we need look no farther, than to the different genius of the two nations; and the disparity of their theatres will be sufficiently accounted for. The French are easily moved, easily excited to violent passion; the English are more slow, and require more efficient causes

to produce similar effects ; and experience has sufficiently shewn, that the horrors of Zanga, the piteous sufferings of Lear, the sad fate of Desdemona, affect not more a British audience, than the unfortunate love of Phædra, the lamentations of Andromache, the clemency of Augustus, affect our polished neighbours. It is in vain, therefore, that we say, Corneille fails to elevate the soul ; or that the regularity of Racine stops the tears he else had seduced from us. It was to their own countrymen these great poets dedicated their vigils ; they knew the point, where they would be crowned with this applause ; it was useless to exceed ; and success has amply paid their labours. Nor is it with justice, that we attribute what we call want of interest (but what, in fact, is intentional omission) to regularity and refinement. Under such circumstances, we should withhold our assent to that part of English criticism, and not censure, as a fault, in the French theatre, that, which has its chief source within ourselves ; but charitably and rationally suppose, that, had these authors written for us, they would have found the necessity of giving scope to passion.

‘ It is however evident, that a greater degree of pathos is indispensable to success on our stage. But does it follow, that passion and regularity are incompatible ? that, to call forth tears, the poet must conduct his audience over half the globe ; bring together a multiplicity of personages, who never could have met ; and cram into a few hours, not only the events, but the interval of years ? Or, that our stage excels in interest, merely because contempt of rule is its grand characteristic ? If we but slightly consider the principles, upon which the rules of Aristotle are founded, and the precepts themselves, we shall be convinced they are not prohibitory of any degree of sensibility ; nor prescribe any particular point, between the extreme of passion and indifference. That philosopher (and who better had observed it ?) found the human mind capable of being occupied but by one object at once, and ordered unity of action : time, he thought, though its lapse is so deceitful, could not, unless by an unnatural effort of imagination, be stretched beyond a certain length ; and he assigned those limits, which fancy could reconcile, as the utmost, between its real and fictitious duration : he saw the absurdity of a whole assembly being carried round the world, while no person had moved from his seat ; and prohibited change of place. On this simple and rational basis, did he erect his theatric code ; the three great unities of time, place, and action.’ P. 80.

In a long subjoined note we are further informed that the taste of the English, upon the subject of dramatic representation, has been derived from the intestine troubles with which their country has formerly been torn :

‘ Almost every generation,’ observes our author, ‘ had beheld the rage of civil commotions, or the cruelty of fanatical fury ; and the few, who were blessed in escaping the absolute contemplation of such sights, yet beheld them reflected from the brow of their fathers.’ P. 81.

We are told also, that, since the late revolution in France, the French have acquired a different bias in their dramatic po-

etry: that imitations from Shakspeare are now more frequently performed; and the translator '*ventures to retain more of the fire of the original.*'

Our author, however, must look for other causes of this discrepancy in national taste than what are here advanced. No features of genius can be more opposite than those of the ancient Celts and Scandinavians: yet both were equally fond of 'the storm of swords,' and placed their highest delight in hearing 'the hard steel resound upon the lofty helmets of men.' Germany, for the last half century anterior to the late war, was less injured by hostilities, either foreign or domestic, than almost any other part of Europe. She had heard of the American contest, but had only heard of it. It was in a period of profound peace that she first discovered a genius for dramatic poetry; and yet the scarcely-fledged dramatists of Germany have infinitely surpassed those of England in passion and violence, in abruptness of incident, and tragic catastrophe. Nor can we readily assent to the proposition, that it is necessary for a man to be imbrued in the very blood of the civil wars of our own country, or be initiated into all the atrocious barbarities of Robespierre or Marat, before he will be able to relish the beauties of Shakspeare—the sublimest genius, and most accurate painter of nature, that perhaps ever lived in any age or country.

Towards the close of this *final introduction or terminating preface*, our author thus epitomises the story on which the drama of Leonora is founded.

'In the British navy was an officer, who had long been attached to a person, well worthy of his tenderest regard, and who returned his affection with all the warmth, that sensibility could excite, and that innocence can sanctify. Their mutual passion was perceived, without disapprobation, by the parents of the lady; and a time, though distant, fixed for the solemnization of the nuptials. But absence, which had no power to efface the impression, made upon her heart, helped to operate a change in the sentiments of her father, who, allured by the prospects of a connexion more advantageous, after using every gentle effort to persuade her to comply with his new resolution, but in vain, commanded her to think no more of her former lover, and forbade what it was not in his power finally to prevent. Five years elapsed in this suspension of fate, without any alteration in the affection of the once betrothed, or in the austerity of the obdurate parent. His death at length liberated them from the dread of eternal separation: they were united. A few months passed in exstasy, when, from his situation in the service, he who, but so lately, was completely happy, was called upon to take the command of part of an expedition, then fitting out against the enemies of his country. He arrived in one of our foreign possessions, and there met a friend of his early youth, a companion of his former glory. The object he had been compelled to leave, the ardour and the reciprocity of their attachment,

were a favourite theme; but he was at once cut off from that scanty comfort, and from the hope of ever enjoying the reality again. He was mortally wounded; and had time only to request his friend, who was on the point of returning to Europe, to bear his last words to his affectionate wife. Upon his arrival in England, the depository of a charge, so sacred, hastened to acquit himself of his commission. He found the lovely being, upon whom he was to inflict her death-blow, all expectation, anxiety, and tenderness. He sought, on all sides, a gentle approach for misfortune; but it was not in manner to mitigate such a purpose. Struck to the soul; wounded to death—Leonora's letter has described the rest.—From that moment she was incapable of consolation; he offered every reparation for a crime, which, on her part, was involuntary, for she was deprived of sense at the time of its commission, and, on his, was the effect of no premeditation; but which may stand as a dreadful proof, how dangerous an entrance to passion lies, though the fairest road, and how immediate may be the passage from compassion, from sympathy, from the tenderest affections, from a delirium of sensibility, to the frenzy of sensuality. The lady withdrew from the world into total seclusion; where, oppressed with sorrow for her husband, and remorse which she imagined to be just, she survived her misfortunes but a short time; and the friend thus false, whose pains were thus aggravated, departed for India, with wishes, I firmly believe, the most sincere, never to return.

‘The other circumstances, I have added to this ground work, are fiction: but it deserves to be remarked, that the only part, which has been accused of improbability, is the only part, which is true, and true in every particular.

‘It has further been said, that Leonora is painted in colours, which do not suit a person, capable of committing an act, such as she has been guilty of: but the act did not depend upon any former part of her character, sentiments, or opinions; it was involuntary, unconscious, and required merely the possibility of sudden grief, laying such hold upon her feelings, as to deprive her of momentary perception. It was from the joint result of the necessity she was under to conceal her crime, of the arts she was compelled to employ, and of the continual deceit to all around her, but particularly to those most dear, grafted on original propensities, that arose those habitudes, which constitute her character at the moment we become acquainted with her; and, upon that ground, I think she may be defended.’ P. 96.

So far as relates to the story, we have never read one more uninteresting, and, notwithstanding the anecdote on which it is founded, more improbable. So anxious, indeed, is Leonora to conceal her crime, (if a ravishment, of which she was insensible in consequence of a swoon, may be so denominated) and at the same time so successful in her efforts, that we had no conception of any such misfortune, till told of it by herself towards the close of the fifth act; and as to the employment of arts and perpetual deceit, we know nothing of them even at the present moment, beyond that of silence as to the injury she had sustained, notwithstanding we have bestowed a careful perusal upon the entire performance; and yet this is the cha-

acter upon which our author builds his sole hope of public approbation and future fame.

‘ That there are many ’ (*faults*) says he, ‘ I will readily confess ; and some indeed I could myself point out. There appear to me, through the whole piece, a want of discrimination, and of forcible delineation of character, both general and individual ; the personages are not marked with the distinguishing features of Spaniards, Turks, or Africans, but, like Bayes’s prologue to his play, might do for any other just as well. Among the individuals there is nothing striking : Sebastian is like any other villain ; and Theodore like any other gallant young lover. Constantia differs but little from the generality of persons in her situation ; and, in a word, Leonora alone can support the slightest claim to character, according to the acceptance of Aristotle.’ P. 100.

What our author means by the *acceptation of Aristotle*, or in what respect the character of Leonora is drawn from any model of this masterly critic, we confess ourselves totally ignorant. We will allow him the praise of having rigidly adhered to the Grecian unities, and of having exhibited, for the most part, a succession of easy and fluent versification. We present the following passage, with which the poem concludes, as the most favourable and impressive specimen we can select. Constantia is the fruit of the licentious embraces of Carlos, the perfidious friend of Leonora’s husband, who, notwithstanding his supposed death, recovers. Leonora, not daring (but why we know not) to entrust the secret of her dishonour to her injured husband, conceals the fact of the illegitimacy of her child : she grows up possessed of every virtue ; and, in an early period of womanhood, feels an irresistible passion, which is in like manner returned, for Theodore, a youth of uncertain birth, but possessing every excellence of the soldier and the man of honour. Lorenzo, her supposed father, has, however, betrothed her to another ; and, to prevent this otherwise inevitable matrimony, they marry abruptly and in private ; and, in the act of returning from the ceremony, are met by Lorenzo, who hastens to inform Theodore that he has just indubitably discovered that he is his own son—a piece of intelligence which is at the same time communicated to Constantia by her mother. The enraptured couple are now reduced to the utmost agony at the idea of their consanguinity of brother and sister, and especially of their nuptials under such circumstances ; and, to prevent them from being miserable for life by a separation, Leonora now resolves to communicate the precise relationship in which they stand to each other—although why, as half-brother and sister, they should be thought more at liberty to intermarry, than in their preconceived relation, the author doth not witness. Leonora, however, gives public intelligence of the fact, after having taken effectual care to prevent

her own survival of the disclosure by swallowing a dose of poison. At this period of the drama—

Enter Lorenzo.

Lor. What terror reigns in every brow I meet !

Hark, Leonora—Ha ! what means this dagger ?

Has murder then been busy ?—all is silent—

Whence is this casket, whose ensabled gloom

Seems like the monument of some fell deed ?

“Lorenzo, open!”—What new unknown tumult

Beats at my heart ?—The hand is Leonora’s—

[opening and seeing the picture.

I will obey it—Carlos, do we meet ?

Oh ! much-loved friend, and ever welcome present !

Aye, on that brow I read thy well-known virtues !

But whence and how ?—“Lorenzo, further read.”—

Having begun, I’ll follow thee till death—

“Carlos to Leonora” —“Friend betray’d” —

“My perfidy” —“The crime was only mine.” —

And didst thou know a crime ! then hell is near ;

Who was that friend ? I know of none but me ;

I shudder as it dawns upon my mind ;—

[still reading.

“This holds the story of my woes complete.” —

Be firm, be firm, ’tis the same trembling character.—

“Thou may’st remember, that when Carlos fell,

’Twas told thee, that on ruin rudely bent,

He rush’d into the thickest of the foe,

Where soon he found that death, so fondly sought :

Now hear the cause—Returning home from Palestine,

Where rumor left thee dead, and where, indeed,

Thou lay’st among the slain ; humanity

Obliged him to condole thy loss with me :

In vain he tried to soothe me from affliction ;

Told thy last prayer, when in the field together,

One common danger seemed to menace both :

That, to reward his former generous love,

He might assuage my sorrows with affection,

And be a consolation to my woes ;

O’ercome with grief and senseless, on the earth

I lay.—Oh ! would that hour had been my last !

And only woke from grief to guilt eternal—

No more I stood a pure, unsullied matron,

The pride and idol of her injured lord,

But foul pollution all ;—’Tis true, he wept,

Entreated still, that I’d obey thy wish,

And join my hand to his. When radiant truth

Appear’d to say, that my Lorenzo lived,

For Leonora lived ; while she, alas !” —

I can no more—Is then my treasure lost,

And all my life of bliss one guilty dream !—

Yet further—“Carlos never saw me more ;

He fell in battle ; but I soon perceived,

That I must use all arts to hide my shame:
 The world and thou believed Constantia thine.
 For what new trial am I next reserved!
 As thou hast loved her once, curse her not now,
 When tortures wring from me that dismal tale;
 Farewell, farewell; ere this shall meet thine eye,
 I am beyond the reach of earthly thoughts."—
 My loved Constantia! oh! my child no more!
 My Theodore, be near me all, to aid,
 That I may bear this mortal blow; oh, save me!
 'Twas there I thought that virtue sat enthron'd,
 I knew not if more graced, or gracing her;
 A pattern, where she learn'd to smile and soothe;
 But I deceived myself, to think on earth
 Such excellence could be—pale, pale, and drooping!

[The doors of Leonora's apartment open, and she comes forward, supported by Theodore and Constantia.

' Leon. Oh! lead me forward, lay me at his feet,
 And twine mine arms around them; trample on me,
 Crush this foul bosom, where thou oft hast lain,
 With lurking scorpions; rend these flowing locks,
 And bid these hands root deep into my breast;
 Tear, tear my limbs asunder! let me hear
 Deep, well deserved curses, ere we part,
 And bear them with me to the grave I merit.—

' Lor. I dare not look—

' Leon. I beg a little moment;
 It is the last; if deaf to Leonora,
 Bestow it, as a charity, on one,
 A wandering sinner, or a dying stranger,
 Who, hearing of thy virtues, comes from far,
 To lay his load of misery at thy feet—
 Canst thou refuse it? Is my hour of death
 The first, wherein thou hast deny'd me aught?

' Lor. Oh, what rash, fatal act!

' Leon. 'Tis past, 'tis done,
 The friendly potion's here—'twas a rash act;
 I should have lived to expiate my guilt,
 To be thy slave, and bear the scorn of infamy;
 To tell my crimes, e'en in heaven's sacred light,
 To listening multitudes, whose charity
 Should not protect me from his righteous storm,
 Roaring around my unhous'd head at night;
 I should have seen another in thy arms,
 Full bless'd and blessing, with most virtuous love,
 Who might have join'd to execrate my name;
 But, now, I cannot hope for tortures here;
 And wilt thou not demand of God revenge?
 Wilt thou not pray that I may meet its wrath,
 And pay to heaven the forfeit due to thee?

' Lor. If aught my prayers avail, it is not vengeance

I'd ask of heaven ; already hast thou bled
So long to hide—

' *Leon.* Bless, bless thee, for that thought !
I've borne my hell within me—I am sinful,
Yet do not think me quite bereft of shame ;
Guilty I am, yet do not think me worthless ;
Oh ! strew some flattering wreaths upon my tomb,
When aggravating slander stains my memory
With blacker crimes ; say, it enshrines a wretch,
Who never knew pollution in her heart ;
Heavens ! ye can tell how loud remorse upbraided,
To know caresses which long since I'd forfeited,
And list to praises which I could not merit ;—
I feel it here already ; come, Constantia ;
Ha ! canst thou take her to thine arms again !
I have deserved thy hate, but curse not her ;
The wedded partner of thine only child,
She is thy daughter still.

' *Lor.* Bless her, ye powers !
For she shall still be treasured in my heart ;
And all her mother's sufferings shall atone
Whate'er of wrong be hers.

' *Leon.* Then I've no thought
But of futurity. All-seeing power,
That know'st the heart of man, be now my judge !
If sixteen years of earthly sufferance,
Remorse ne'er sleeping, and upbraiding conscience,
Can aught avail me in my great account,
Let me some mercy find. They drag me down ;
And haste the doom of a deserted wretch ;
Oh ! for some moments yet—I dread to leave you,
And shudder to appear at that tribunal ;
But 'tis too late—my child—protect, protect her—

[*disc.*

' *Lor.* Come to my arms, and be my daughter ever ;
The story of this fatal day's mishap
Is yet unknown, and may be secret still ;
Sebastian only—

' *Theo.* He has justly paid
The forfeit of his long concerted crimes ;
He fell beneath this arm—

' *Lor.* Then, while we go,
By holy intercession with the church,
To beg its pious ruler here on earth,
To sanction these thy nuptials ; to the world
Be still the son of fortune, to whose worth
Lorenzo gives his daughter ; let us spread
That gloss upon the guilt so sorely wept ;
Which, though no work of foul corrupted will,
Could not escape th' avenging hand of heaven.'

[*Exeunt.*

P. 73.

The volume closes with a pastoral drama, in one act, entitled *Etha and Aidallo*, in the construction of which our author

seems still afraid of offending the ever present spirit of Aristotle. We wish he had occasionally been even more on his guard in this respect : we should then have had—what we have not—a salutary moral in the first poem ; and not have had what we actually have in the second—a catastrophe, equally outrageous to morality and religion, as well as to the nature of the case, and the supposed costume of nomadic life. Aidallo has, from infancy, been bound by the purest ties of affection to Zipha : on the eve of their marriage, he rescues, from the river Lura, a damsel named Etha : he transfers his love from the first to the second nymph, who meets his passion with an equal return ; but, knowing the impossibility of gratifying it from Aidallo's prior engagement to Zipha—instead of endeavouring to conquer it by any strenuous exertions of her own mind—Etha again flies to the Lura, precipitates herself from its banks, and is drowned ; and for this rash act of suicide, strange to relate ! she is honoured with an apotheosis—her spirit appears in the presence of her disconsolate lover and his unjustly-deserted fair one, and, on his attempting to clasp her, thus addresses him with a promise to become the guardian goddess of Zipha and himself for future life.

Etha. Move not, or I dissolve to empty air ;
 Seek not to touch this bodiless frail form ;
 The gossamer, or dew-drop, is less light ;
 But mark—'tis mine, unseen, to rove these hills,
 And labour for thy bliss ; where thy bees sip,
 I'll plant them sweets, and set them honey-drops.
 I'll strew the cowslips and the trefoil's bud,
 Where batten thy fair flocks ; I'll point thy arrow,
 And guide its passage through the wounded air.
 If, of the plains, that Lura's stream bedews,
 Thy woodbine be the fairest, I am there :
 If floods should sap, and lightnings cleave the oak,
 The mountains topple, or the earth be riven
 To swallow herds not thine, 'tis still my care ;
 If, thy vine team, though scant the summer sun,
 'Tis, that I steal a ray from Phœbus' car
 And fertile dews, at eve ; if thou art bless'd,
 'Tis that I strew the rose leaf in thy path,
 Watch all thy thoughts by day, thy dreams by night.

Aid. Oh ! if thy form—if any beam of heaven—

Etha. Yet hear me ; for the winds will chide my stay,
 And never can I rise again to view—
 A fruitful bed shall crown thy lawful nuptials,
 And thou shalt turn to love thy gentle Zipha ;
 Not the west billows, to the weary sun,
 After his daily course, shall be more dear ;
 And well she merits love.—I'll tend each birth,
 And bear sweet magic to her suff'ring couch,

To lull all malady—both shall be bless'd;
 Nor let a thought of me disturb your joys.
 But yonder cloud fast flies—I must away,
 For in its hollow womb I hear the thunder.
 Farewell, Aidallo! 'tis my last farewell!
 Smile and be joyful; for a happier life
 Shall be thy journey to a happier home.
 I come, ye winds, now waft me to eternity!" [she vanishes.

P. 142.

Our readers will perceive, from this and the foregoing extract, that the versification flows smoothly upon the whole: yet there are two faults of precisely opposite character, which we cannot avoid noticing, even under the head of versification; the first is a very frequent indulgence of harsh and cacophonous elisions, such as *neath* for *beneath*, *gainst* for *against*, *thou'st* for *thou hast*, *thou'dst* for *thou wouldst*, *'thas* for *it has*; as

' 'Thas been my sole support in every trial.' P. 14.

So, also,

————— 'I have all bestowed,
 And nought remains me.' P. 129.

The second error is an ungraceful and ungrammatical completion of the metre, by attributing two syllables to a word which, from custom or its own nature, is possess of but one: as—

'Hear ye, eternal pow-ers—Doubtless so'— P. 34.

and the following, which is still worse:—

'And po-ur out my soul. Thou know'st, oh! heaven!' P. 28.

The verb *minge* is never succeeded by *to*, but *with*: our author, however, writes—

'Let us receive the hero in our bosom,
 And to our admiration minge love.' P. 4.

There is, nevertheless, a considerable degree of general merit in these poems; and, after paying a due attention to the moral and literary errors we have taken the liberty of pointing out, we shall be happy to meet their author again. The volume terminates with the following paragraph:—

'If the circumstances were known, under which the dramatic pastoral of *Etha and Aidallo* was written, they would plead in excuse of its many imperfections. It was wholly composed in a French prison, under the government of Robespierre, early in July 1794, in that very month, the 28th day of which terminated his existence, and

saved the lives of millions. I was confined with fifty three innocent individuals (whose fate I was to share) doomed to suffer on a scaffold, and expected every hour the mandate of that tribunal, which was at once the accuser, the judge, and I may add, the executioner; which assumed the forms of justice; but to be acquitted by which was more degrading, than to die, in such a moment, had been painful.' p. 163.

ART. VII.—*The British Essayists; with Prefaces, historical and biographical, by Alexander Chalmers, A.M.* 45 Vols. 18mo. 9l. Boards. Robinsons. 1803.

ESSAYS, addressed to the heart and to the understanding, combining, at the same time, entertainment with instruction, philosophy with the minor morals, and rules of taste with lessons of decorum and good breeding, are the peculiar growth of this island. Though Germany and France have attempted imitations, they have been few and unsuccessful: the former are peculiarly dull and didactic; and of the latter we can scarcely give any comprehensive character—they are in general lively, but trifling. This form of publication is now, however, rare—perhaps the fashion is exhausted—the soil must remain fallow, to recover its fertility, new follies must arise, and the energy of new satyrists be exerted, to give a zest and spirit to the obsolete forms. At this æra, therefore, the re-publication seems peculiarly proper; and the whole is embodied with great judgement, in a very elegant and uniform edition. It ends with the 'Observer.' The 'Microcosm' was perhaps too trifling an attempt: it was an honourable monument to the abilities of some young authors, and added lustre to their seminary, but was probably thought too slight an ornament even for the capital of so massy a column. The 'Speculator,' of which we have seen only one volume, is an unfinished work; but the remarks on the German literature, though somewhat too favourable to its harsher beauties, were, we thought, interesting. There is a later periodical collection, whose title has escaped us, of inferior merit, but which contains some papers that deserve to be remembered. One on epitaphs we recollect to have copied in this journal.

It is more easy to say why some periodical publications, of temporary fame at the time of their publication, are omitted in this collection. While the 'Examiner' is forgotten, the 'Reader,' an antagonist in politics, will not be interesting. The 'Spinster,' the 'Lover,' and the 'Censor,' are not without merit, but, in modern perusal, will appear to 'drag a slow length along.' We cannot blame, indeed; but we may sleep. Many years have elapsed since we waded with difficulty through them; yet this,

at least, was the impression they left. The 'Plebeian,' and the 'Theatre,' we are not acquainted with.

The present collection is comprised in forty-five volumes, including a general index in the last. Of these, five volumes contain the 'Tatler;' ten the 'Spectator;' three the 'Guardian;' four the 'Rambler;' three the 'Adventurer;' four the 'World;' three the 'Connoisseur;' two the 'Idler;' three the 'Mirror;' three the 'Lounger;' and four the 'Observer.' These essays are scattered through the greater part of a century; for they began in April 1702, and the last volume of the Observer appeared near the end of 1790, a period of more than fourscore years. It cannot but be pleasing to cast an eye over the subjects of these volumes, to survey the changes they evince of tastes and manners, of sentiments and style. The rugged energy of Johnson carried the didactic form to its utmost height; and his successors, the Wartons, Moore, lord Chesterfield, Thornton, and Colman, amused with lighter essays, less gigantic language, and more polished criticism. But we cannot pursue this train, which would lead us from our present object, *viz.* the collection, and the 'prefaces, historical and biographical,' prefixed to each work.

It is singular that few years pass away, before the minuter circumstances of objects that greatly interested us fade in our recollection; that the events of the lives of those we loved and revered begin to assume an undistinguished form; and that many circumstances, which curiosity is at different periods eagerly alive to recover, are remembered imperfectly and with difficulty. In Dr. Johnson's prefaces, the meagre narratives of many lives are instances of this kind; and no little diligence and labour have been employed, to recover the accounts we have received of Pope and Dryden. Steele and Addison are obtruded on our notice, by their political transactions as well as their literary labours; but even of Swift we should have known little, except from his own journals, the gossiping tales of Mrs. Pilkington, and some others of his admirers. Few have had such literary attendants.

The first of these prefaces, which are elegant and judicious compositions, is introduced by the following observations.

'The commencement of the eighteenth century was distinguished by the appearance of a class of writers so eminent for wit, elegance, and taste, that the period in which they flourished has, almost by universal consent, been recorded as the Augustan age of English literature; criticism, however, has since endeavoured to explode a term which, while it consigned the past to oblivion, might check the hope of future improvement; yet if we fairly estimate the writings of the principal ornaments of that time, we must at least allow that they formed a combination which has not often graced the annals of litera-

ture, and that they have bestowed upon the world labours whose intrinsic worth must be great, since they have outlived many revolutions of taste, and have attained unrivalled popularity and classic fame, while hundreds, their contemporaries, successors, and imitators, have perished, with the accidents, or caprice, or fashion, which procured them any share of public attention.

‘ To this pre-eminence the writers whose works are now before us, seem justly entitled from the importance of the task they undertook, and the manner in which they executed what has seldom been attempted but with a repulsive and unaccommodating sternness. The more serious duties of religion had not been neglected by those who wrote to reform the age ; but for common life and manners, no precepts were laid down, except what were too general or too precise. The instructions contained in the systematic writers on morality, were not devoid of force, or argument ; but their style was unpolished, and with the gay and idle their tediousness was ill-calculated to agree. Abuses crept in, which were beneath the attention of the pulpit, or the bar. Public amusements, which are not indifferent to the manners of a nation, were encumbered with absurdities, which impeded their usefulness even as vehicles of mere entertainment. Though purified from much of their licentiousness by the indefatigable zeal of Collier, they were not yet rational ; and beyond the waste of an hour, which to the idle is certainly of great importance, their influence was unperceived. Foreign fopperies, ignorance, and indecorous affectations had introduced many improprieties into public and private life, for which no remedy was provided in the funds of general instruction, and which consequently prevailed with impunity until the appearance of the Essayists, who, struck with the necessity of supplying the lesser wants of society, determined to subdivide instruction into such portions as might suit those temporary demands, and casual exigencies, which were overlooked by graver writers, and more bulky theorists : or, in the language of Addison, “ to bring philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables, and in coffee-houses.” Vol. i. p. xi.

Though Johnson attributed the praise of original design to Casa in his book of Manners, and Castiglione in his Courtier, yet, during the civil wars, there were many works which were designed to catch the attention of general readers, in order to inculcate, imperceptibly, their own political tenets ; and Mr. Chalmers adds the Essays of lord Bacon, as philosophical instructions, and Peacham, Braithwaite, and sir Francis Vere, as *censores morum*, and regulators of the minuter decencies of manners. It was the purpose of the first essayists, he adds, to detach the public from political controversies. We have rather thought that they led mankind to more important subjects : they spoke to their own business and bosoms, by flattering their political bias ; and, when they had read the articles from St. James’s coffee-house, they might perhaps, from want of other employment, accompany the author to his ‘ own apartment.’ In either view, the political por-

tions, in the earlier periods, will be the largest. The writers were however soon led, by the multiplicity of subjects, to general discussions, to satyrise foibles and follies, the *gaudia, discursus, &c.* of mankind.

‘No man can make a just estimate of the literature of any country who does not take into his consideration its political government, and the advantages or obstructions which that may present to its writers. If our Essayists have excelled in humour, they owe their means and their opportunities to circumstances that are not known in other countries—to the freedom of our constitution, which interferes with no man’s peculiarities of acting or thinking, while they do not injure his neighbour—to the vast extension of commerce, which has created a new race of men, more independent of set forms and modes than any other class of the community, and productive of that infinite variety of character, of which a writer of humour knows how to avail himself, and which he cannot easily exhaust—to the forms of social intercourse, the growing relish for conversation, and unconstrained interchange of sentiments; to a taste for dress, sometimes reasonable and sometimes capricious; to the intermixture of the sexes in all companies;—and to the operation of wealth, whether acquired by labour or inheritance, on minds of strong or weak texture. All these circumstances afford a numerous class of characters; which, as they display themselves openly, without fear and without shame, become the prey of the wit, and present him with such opportunities of turning improprieties and wrong notions into ridicule, as no systematic study, or philosophical contemplation could suggest.’ Vol. i. P. xviii.

What might be the usual topics of essayists, and what have been those of the authors before us, are next noticed; and Mr. Chalmers proceeds to the father and prototype of periodical essayists—Steele and the Tatler. The life of Steele first occurs, in which we meet with little novelty of incident or extent of research:—the latter would have been, indeed, misplaced. To relate with propriety and fidelity what is known must have been Mr. Chalmers’s chief object. We are, however, surprised that he has omitted what relates to the comedy of the Drummer. The united voice of criticism has now, indeed, given it to Addison; yet, to have been the reputed and ostensible author is an event, in Steele’s life, which merited notice; and his preface to one of the later editions, in the rambling style of Dryden, neither claims the drama, nor wholly denies the imputation. Yet the tenor of that preface shows that Addison wrote the greatest part or the whole, and that Steele was only his amanuensis. In that edition* also, published by himself, Addison’s name is in the title, though he strangely perplexes the question, if the whole be examined.

Some other works of Steele are not noticed; and we think Mr. Chalmers might have detailed, at greater length, numerous

* Published for Tonsen, 1735.

instances of his affectionate friendship, of his regard, of his fraternal affection for Addison. Steele bore a brother near his throne, a legitimate heir, claiming superior honours, and was contented to play an under part, without jealousy or hesitating dislike; exhibiting, on the contrary, an ardour of esteem which showed that Addison's fame was an object superior, in his views, to his own. Through the whole of the connexion, Steele's heart appears with undiminished lustre—warm, friendly, and affectionate. In a literary view, his character rises, when we consider that we are still in doubt respecting many papers, whether they be Steele's or Addison's. From internal evidence, critics still differ; and Steele, as an author, must proportionally increase in fame. This is a new part of his character, to which we shall soon return: it is, however, put by Mr. Chalmers in a fair, but probably not in its strongest, light.

The main design of all these papers is briefly expressed by Hughes in No. 64. to be "a wholesome project of making wit useful," a project the more to be commended as of all talents wit is the most liable to be abused; and as for many years preceding the date of the *Tatler*, the most celebrated wits had prostituted their talents in the service of the grosser vices. Few men could be better qualified than Steele to employ this endowment in useful designs. Notwithstanding his personal failings, he appears to have uniformly entertained the purest principles of religion and morals: a strong sense of propriety in words as well as in action: and an abhorrence of gross vices as offensive to the Deity, and dangerous to the eternal welfare of man. When betrayed by liveliness of temper into an expression inconsistent with piety or decency, he was ever ready to apologize and to revoke: if he committed errors, he certainly defended none. In manners he had a quick sense of what was ridiculous, and exposed it with easy playfulness, or humorous gravity. Availing himself of the many shapes an essayist may assume, he exposed levity of conduct, absurd fashions, improprieties of dress and discourse, in every various light; and laid the foundation for a change in manners and in thinking, which has contributed beyond all calculation to the refinement of society.

It has already been noticed that he is not to be accounted the writer of every paper to which his name has been prefixed or appended. Those which appear in the regular form of essay are certainly his; those consisting of letters, &c. were sometimes the contributions of correspondents. With respect to his able coadjutor, we are less liable to mistake. Addison's papers have been correctly ascertained, but the frequent resemblance between these two writers in style and manner is a circumstance which deserves particular notice. We have seen that Steele was the original author of the *Tatler*, that he was the first who prescribed a mode of periodical writing, new to the world from the nature of its subjects, and that he had made some progress before he received or appears to have expected assistance from Addison, who was then in a distant country and in an official situation not likely to afford him the requisite leisure. Yet from the time they began to

write in conjunction, if the reader will attentively compare many papers which are certainly the respective productions of Steele and Addison, he will meet with a surprizing similarity of humour. In many instances Steele imitates what has been since called the Addisonian manner with a closeness which would have rendered it very difficult to assign the papers to their proper authors, if we had been left without any authority but a supposed knowledge of the style. Of this happy coincidence of talent, there are many striking instances in the *Spectator*, to which we shall have occasion to advert hereafter.' Vol. i. p. lvi.

Of the other authors to whom the *Tatler* is indebted, Swift undoubtedly takes the first place; and Mr. Chalmers's remarks on his character and conduct, though not very lenient, are just. We think, with him, that Swift's religion was equivocal; and the remarks on Swift's life, by Sheridan, who wishes to raise his subject beyond its proper bearing, are peculiarly judicious. Mr. John Hughes; Mr. W. Harrison, author of 'the Medicine, a Tale;' Mr. Twisden, author of the humorous *Genealogy of the Family of the Staffs*: Mr. Congreve, author of the *Character of Aspasia*; Mr. Fuller, to whom the paper on *Gluttony* is attributed; and Mr. James Greenwood, to whom the *Tatler* is indebted for the letter on *Language, Education, &c.* are next noticed—alas, how small a catalogue! Many were the authors of particular letters and of smaller communications; but these are sunk in eternal oblivion. Such is the perishable state of literary fame! Some remarks on the imitators of Steele and the spurious *Tatlers* follow, but are not of great importance. The edition of 1786, in crown octavo, is followed; and the notes are almost exclusively those of that edition. Several are, however, omitted, particularly those light, though to us entertaining, disquisitions respecting the probable author of a doubtful paper; and the numerous appropriate advertisements, preserved at the end. To literary gossips, and we own the failing, these are truly interesting. They show what were the objects that attracted attention, who the men that had attained popularity, what were the works sought after with avidity and read with eagerness. They are such as could not at this time be traced, and prove the insecure foundation of the fame built on the *popularis aura*.

On the whole, the *Tatler*, on a careful perusal, will be found to merit a much greater share of applause than it has of late received. The disquisitions, though short, are often interesting. Steele supports his varied characters with peculiar skill and discrimination. His humour is light and delicate; his language, if not at first, at least after his connexion with Addison, correct and elegant; in the earlier papers, though less accurate, perhaps more appropriate and characteristic. It afterwards loses its sharpness by refinement, and wears the polished surface of his coadjutor.

As we find the extent to which *garrula senectus*, the recollection of former pleasures and of our early inquiries, has led us, will prevent our examining the preface to the Spectator, we shall only add to this article, by noticing the ornaments of the present edition. Of the elegant neatness of the printing, we have already spoken.

To the first and second volumes, the first of the Tatler, the heads of Steele and Swift are prefixed; to the sixth and seventh, the first of the Spectator, those of Addison and Hughes. The ornaments of the Guardian are Pope and Berkeley; of the Rambler, of course, Johnson; and of the Adventurer, Dr. Hawkesworth and Dr. Warton. The volumes that contain '*the World*' have the appropriate frontispieces of Moore, lord Chesterfield, and Horace Walpole—for we cannot recognise him by his title. Colman and Thornton decorate the '*Connoisseur*;' T. Warton—we trust, not satyrically—the IDLER; Mackenzie, the Mirror; and Cumberland, the '*Observer*.' The Lounger has no decoration. On the whole, we may repeat that the present collection appears to us very interesting. The works themselves have been stamped by the approbation of succeeding years and varied tastes; the form is well accommodated to readers of different descriptions, and the ornaments selected with judgement and executed with skill. We shall return to it soon with great satisfaction.

(To be continued.)

ART. VIII.—*Song of Songs: or, Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason Good. 8vo. 7s. 6d. Boards. Kearsley. 1803.*

WHOEVER considers the nature of the Hebrew poetry, as essentially differing from every other in most of its constituent principles, the necessary obscurity attached to it from its antiquity, and the little acquaintance we have with Oriental manners in private life, or the interior of the harem, as well as of the objects of allusion in nature and art, will not wonder that so much labour has been bestowed on the subject before us; nor, when we add that the composition is *unique*, with hitherto so little success. The failure of former attempts is, however, of use to every new adventurer, as their wrecks serve for beacons to those who come after.

Mr. Good begins with observing that 'the Song of Songs has hitherto been generally regarded as one continued and individual poem; either as an epithalamium, accompanied in its recitation with appropriate music, or else as a regular drama, divi-

sible, and at first clearly divided, into distinct acts or parts; and adds, that, 'since the commentary of the learned and elegant Bossuet upon this admirable pastoral—and, more especially, by that excellent critic, the late bishop Lowth—the latter opinion has more generally prevailed.' The poem has, in consequence, been arranged into seven parts, each being appropriated to a distinct day in the bridal week, for to such a period of time the bridal celebration extended.

From these authorities, however, our translator deviates; and, after having stated his objections, from the want of connexion necessary to such a composition, from the various openings and conclusions occurring in it, and from its having neither fable nor action, involution nor catastrophe, beginning, middle, nor end, finds himself compelled to pronounce it imperfect, as a drama, and proceeds to offer a different decision. Accordingly, he regards the whole—

'—as a collection of distinct idyls upon one common subject—and that the loves of the Hebrew monarch and his fair bride: and it has afforded me peculiar pleasure to observe, from a passage I have accidentally met with in the writings of sir William Jones, long since the composition of the present work, that some such opinion was entertained by this illustrious scholar. In forming this arrangement, I have followed no other guide than what has appeared to me the obvious intention of the sacred bard himself: I have confined myself to soliloquy where the speaker gives no evident proofs of a companion, and I have introduced dialogue where the responses are obvious. I have finished the idyl where the subject seems naturally to close, and I have recommenced it where a new subject is introduced. Thus divided into a multitude of little detached poems, I trust that many of the obscurities which have hitherto overshadowed this unrivalled relique of the eastern pastoral have vanished completely, and that the ancient Hebrews will be found to possess a poet who, independently of the sublimity of any concealed and allegorical meaning, may rival the best productions of Theocritus, Bion, or Virgil, as to the literal beauties with which every verse overflows.' P. iv.

These exquisite *amorets*, as they are styled by Mr. Good, he conjectures to have been part of the one thousand and five songs by the same royal author*, and considers this collection, under the title of שִׁיר הַשִּׁירִים — generally rendered THE SONG OF SONGS, but which more literally signifies *a song of the songs*—to be a distinct set or diwan, a class of poetry, which among the Orientals, he observes, still branches into two divisions; one, in which the most rigid attention is paid to alphabetic arrangement and similarity of rhymes, and another, in which this alphabetic bondage is less strictly adhered to. In the di-

* Mr. Good has added a long note, to vindicate his alteration of the name *Solomon* in English, to *Soloman*: but admitting—what we are not convinced of—the propriety of the change, it avails little, unless the analogy were universally followed.

wans of the Hebrews, he traces a similar division; and, while he refers the alphabetic psalms, as they are denominated, to the former, he arranges the Song of Songs under the latter.

We coincide in what follows—*viz.* that the word שיר—*song*, as here applied, may be illustrated, by the comparison of Teman, the Arabian poet, who resembled the arrangement of thoughts in verse to a string of pearls prepared for the neck of a beautiful woman; and, from the Persian Anacreon, Hafiz, who, in conformity to the same idea, asserts, in the last stanza of one of his most beautiful gazels, that he has now strung his pearls, and that they possess the lustre and beauty of the stars. We conceive, accordingly, that this *poetic garland* is not to be considered as an entire drama, distributed into distinct acts, but into short amatory poems, delivered, not by chorusses of interlocutory characters, but by youths and virgins reciting them in the manner of idyls or pastorals: therefore, that neither unity of argument and character, nor of time and place, are to be expected, but distinct compositions of the same class, the scene being one while in the city, and at another in the country, and the season either spring or autumn.

The mystic import of this book is admitted by Mr. Good, though he supposes it to have been literally founded on fact. He offers a brief explanation of the former; and endeavours, though not entirely to our satisfaction, to develop the latter. Whatever could be derived from Asiatic poesy, through the medium of sir William Jones, for the illustration of both, has been carefully selected and pertinently applied.

In respect to the *style* of translation, the following observations discover both judgement and taste.

‘ No translator I have yet met with has nevertheless rendered the Song of Songs with all the delicacy of diction to which the original is fairly entitled. The chief error of all of them results from their having uniformly given verbal renderings of Hebrew terms and idioms, which ought merely to have been translated equivalently: a method by which any language in the world, when interpreted into another, may not only occasionally convey a meaning altogether different from what the author intended, but convert a term or phrase of perfect purity and delicacy in its original import, into one altogether indelicate and unchaste. This observation applies particularly to the organs of the human body; most of which independently of their literal sense, which is capable of univocal interpretation, have a metaphoric import that cannot be communicated by any literal version whatever. Thus among the Hebrews the *liver* (כִּבֶּר) as well as the *heart* was supposed to be the seat of love and delight; and in Psalm xvi. 9—“ My heart is glad and my glory rejoiceth,” as it occurs in our common version, is literally “ My heart is glad and my liver rejoiceth.” Yet who could behold such an interpretation without a smile? or, who, if he were to behold it, would admit that the original was fairly translated? Among

ourselves, in like manner, the *spleen* is supposed to be the region of disappointment and melancholy. But were a Jew to be told in his own tongue, that the inimitable Cowper had long labored under the *spleen*, he would be ignorant of the meaning of his interpreter; and, when at length informed of it, might justly tell him, that although he had literally rendered the words, he had by no means conveyed the idea; and, consequently, that he had travestied rather than translated. Thus again the ancient Hebrews used the term *navel* (שרר) in some such sense as we employ that of *loins* to describe the whole or the chief part of the *waist*: but, as, in our own language, they are never synonymous expressions, whenever the latter is intended by the former, instead of adopting the literal term *navel*, we should employ that of *waist* in its figurative meaning. What is the reader to understand by the following verse in its common acceptation (Sol. Songs, vii. 2)—“*Thy NAVEL is like a round goblet which wanteth not liquor?*” None of our commentators, through inattention to this remark, have hitherto been able to explain it: and it has consequently fallen into the list of those phraseologies in this inimitable poem which a translator, to adopt the language of a modern interpreter—non *èspera nitescere posse*. But exchanging the term *navel* for *waist*, to which the Hebrew substantive שרר equally applies as a synecdoche, and recalling to mind the exquisite elegance with which the ancients manufactured their vases, and the supreme blessing with which they regarded fertility, how obvious is the compliment of the royal bridegroom to his bride, as well as how delicate the language in which it is conveyed:

‘ Thy *waist* is a well-turned goblet
Replete with the ‘luscious’ fluid.

But the Hebrew word שרר or שר, though in its stricter acceptation it imply the *navel*, is a term of far more refinement than its English synonym, as designating other ideas even independently of the *waist*; for it imports also a *coil*, a *cord*, a *string*, a *musical string*; and hence a *song* or *canticle*, in which sense it is employed by Solomon himself as the title of the very poem before us.

‘ There are lights and shades in all languages, as well as in all landscapes; and the translator who has taste enough to seize and apply them will never suffer an indelicacy which does not exist in his original to enter into his copy. I have here enumerated but one example of ideas incorrectly transfused into our common versions: the reader will find many others pointed out in the progress of the appended notes. He will see that the term *belly* should in one or two instances have been rendered *bosom*; that in others it is used synecdochally for the *frame* at large; and, consequently, that this latter term must convey a more precise translation of it, because it best preserves the delicacy of the original. The word *thigh* is by a similar figure occasionally employed for *limb* in general: and in every such case is better exchanged for it, though in the Hebrew it is a term sufficiently select. In like manner the Arabic (Mr. Good should rather have said *Persic*)

حوكان, which literally imports an *arched club*, and is metaphorically applied by the poets to the *eyebrow* of the fair from its supposed

destructive power, is in reality more strictly rendered into English in its metaphoric sense, *arched brow*, than in its literal *arched club*. So also the term *شكر لب* *sugar-lipped*, which, with ourselves, conveys a ludicrous idea, is more fairly rendered *sweet-lipped*, as a general phrase, or *honey lipped*, as an equivalent metaphor.' P. xxvi.

After having furnished notices of the translations that exist in different languages—omitting, however, those of HERDER, KLEÜCKER, and DOEDERLEIN, as well as the parts most exquisitely turned by VOLTAIRE—Mr. Good proceeds to acknowledge the aids he has received, and thus closes his account.

'To these sources of assistance I have also to add the name of my highly valued friend, the late Dr. Geddes, to whom I communicated my undertaking a few weeks prior to his decease, and from whom I received some manuscript observations and criticisms, which have been, as every reader will suppose they must, of eminent advantage to me. Had the life of this profound scholar and indefatigable critic been prolonged, the attempt now offered would have been less imperfect; and had his own biblical labors extended to this part of the Scriptures, he would be found, as I have already observed, to have supported an arrangement of the Song of Songs—if not, like the present, in distinct and unconnected idyls,—yet not widely different from such a plan; although he would not have united with me in allowing it to possess an esoteric and allegoric meaning. The pursuit of truth, however, was his grand and habitual object; and as no man was more resolute in claiming the right of private judgment for himself, so no man was more ready to allow the same privilege to others. P. xxxvi.

Ready as we are to acknowledge the merits of every man, and far from being disposed to depreciate the dead, the interests of truth and religion compel us, on this passage, to interpose our dissent. Not warped by the bias of friendship, as we must consider Mr. Good to have been, we knew enough of Dr. Geddes to estimate his character. It is therefore upon this ground we affirm, that, to whatever extent he might admit the right of private judgement in theory, no man could be less tolerant in practice. His extreme vanity and fondness for disputation perpetually involved him in disgraceful squabbles. Considering himself as equally master of every subject, no position could be stated, which he would not oppose, for the sake of showing his acuteness. When over-powered in argument, which generally happened, from the absurdity of the opinions he undertook to maintain, the irritability of his temper hurried him into the most indecent excesses, and, in our judgement, most opposite to a solicitude for the discovery of truth, or the free spirit of the Christian religion. The knowledge of Hebrew, Arabic, &c. which he arrogated as pre-eminent, those who have examined his translation and notes, cannot but have

found to be very superficial; nor was his acquaintance with the Greek much more accurate. Latin was more familiar to him, from the course of his education: but, while the specimens of his verses to Dr. Disney is defective, both as to purity of expression and metre, we admit the merit of his doggerel compositions. Respecting the German, he knew enough to plunder their scriptural explanations; and this his notes show he has done without mercy. His *Modest Appeal for the Catholics* is certainly his best work: but though it amuses the reader, by its vivacity and smartness, we conceive it lies open to many objections. But enough of Dr. Geddes:—*pace quiescat!*

Let us proceed to Mr. Good's translation:—This he hath introduced under the title of *Song of Songs, or Sacred Idyls*, and given both in prose and verse, in opposite pages; the former preserving the divisions of the Bible translation, and the latter, references to the notes, which are printed in a smaller type, and make by much the greater part of the volume.

The whole composition is divided by Mr. Good into TWELVE *Idyls*. The first consists of the first eight verses of the first chapter: the second idyl goes on thence to the seventh verse inclusive, of the second chapter: the third proceeds to its end. Idyl the fourth, beginning with the third chapter, contains the first five verses: the fifth idyl includes the seventh verse of the fourth chapter; and the sixth, thence commencing, takes in the first verse of chapter the fifth, erroneously printed ch. ii, 8. The seventh idyl begins with the second verse of the fifth chapter—erroneously printed fourth—and proceeds to the eleventh verse of chapter the sixth. The eighth idyl contains only the three remaining verses. Idyl the ninth consists of the seventh chapter to the tenth verse. The tenth idyl includes the rest of that chapter, and four verses of the eighth. Idyl the eleventh contains only the three verses that next follow; and the last idyl takes in the rest.

As Mr. Good's idea of the composition at large is hypothetical, these divisions, being subordinate, must be arbitrary. How they may approve themselves to others, we know not: but we think they might have been arranged otherwise, and, perhaps, better.

In respect to his prose version, Mr. Good has advantageously incorporated much from our Bible translation; nor should we have censured him, had he taken more; for, in some instances, simplicity is sacrificed to the desire of precision. It might seem invidious to point them out: they are left, therefore, to the discrimination of the reader.

Such is the dissimilarity between the poetry of the East and our own, that nothing can be imagined more difficult, than the transfusion of the one into the other. Whoever, therefore, does this with effect, is entitled to no small praise. Among the

most successful attempts, we consider the version before us ; and, though it cannot boast the facility of an original composition, it evidences, in the translator, great ductility of talent.—We cite the fifth idyl, as a proof, at once, of his prose and his verse.

‘ IDYL V.

‘ ROYAL BRIDE, ATTENDANT VIRGINS, KING SOLOMAN (afterwards).

‘ SCENE—*A Chiosk or Pavilion.*

‘ VIRGINS.

‘ Ch. III. 6 What is this coming forth from the wilderness
Like columns of smoke, perfumed with myrrh,
With frankincense, and all the powders of the merchant ?

‘ OTHER VIRGINS.

- ‘ 7 Behold ! it is the palanquin of Soloman ;
Threescore valiant men are about it,
Of the valiant of Israel.
8 They all bear swords, being expert in war ;
Each hath his sword upon his thigh
Against the peril of the night.
9 King Soloman hath made for himself
“ This bridal ” couch of the wood of Lebanon ;
10 Its pillars hath he formed of silver,
Its inside of gold, its hangings of purple ;
Its covering is paved “ with needle-work ”
By his best-beloved among the daughters of Jerusalem.

‘ ROYAL BRIDE.

- ‘ 11 Go forth, O ye daughters of Zion !
And behold king Soloman,
With the crown with which his mother crowned him
On the day of his espousals,
On the day of the gladness of his heart.

‘ KING SOLOMAN (*introduced*).

- ‘ Ch. IV. 1 Behold ! thou art fair, my love ! behold, thou art fair !
Thine eyes are as “ the eyes of ” doves beneath thy locks ;
Thy hair is as a flock of goats
That browse about Mount Gilead.
2 Thy teeth are like the shorn flock
Which come up from the washing-pool,
All of which have twins,
And none is bereaved among them.
3 Thy lips are like a brede of scarlet,
And thy speech is delicious.
As the blossom of the pomegranate,
So are thy cheeks beneath thy locks.
4 Thy neck is like the tower of David
Constructed for an armoury :

Good's Translation of the Song of Songs.

- A thousand shields are hung up against it,
 All bucklers of the mighty.
 5 Thy two breasts are like two young fawns,
 Twins of the roe, and feeding among lilies.
 6 Till the day breathe and the shades flee away
 I will betake me to "this" mountain of myrrh,
 To "this" hill of frankincense.
 7 Thou art all beautiful, my love!
 There is no defect in thee.

‘ IDYL V.

‘ ROYAL BRIDE, ATTENDANT VIRGINS, KING SOLOMAN (afterwards).

‘ SCENE—*A Chiosk or Pavilion in the Royal Pleasure-Grounds.*

‘ VIRGINS.

‘ Lo! what is this, in clouds of fragrant gums,
 That from the wilderness so stately comes?
 Already frankincense in columns pours,
 And all Arabia breathes from all her stores.

‘ OTHER VIRGINS.

‘ Behold the couch for Soloman prepared!
 Full threescore valiant soldiers form its guard,
 Valiant of valiant sires!—in war expert,
 Each, o’er his thigh, with tempered sword begirt.
 Its frame is cedar—Lebanon supplies
 The bridal treasure from his balmy skies;
 Silver the columns, the wrought roof is gold,
 Rich, purple hangings all the couch entold;
 And o’er the down a brodered vest is thrown
 Worked by the fair the monarch loves alone.

‘ ROYAL BRIDE.

‘ Go forth, O maids of Zion heavenly blest!
 Behold king Soloman in glory drest;
 Crowned with the crown which, o’er the royal spouse,
 His mother fixed amid his bridal vows,
 When all his heart was gladness, and the land
 Rung with the princely presents of his hand!

‘ KING SOLOMAN (*introduced by attendant Virgins*).

‘ How fair thy form, my love! how wondrous fair!
 Doves’ are thine eyes beneath thy shadowy hair.
 Fine as the goats of Gilead are thy locks;
 Thy snowy teeth surpass the purest flocks,
 Less white, less even when, in twins they bound
 Fresh from the flood, and each his mate has found.
 Thy lips are ruby silk implicit wove,
 Thy honied speech all blandishment and love.

Beneath thy fragrant tresses, as they flow,
 O'er thy fair cheeks pomegranate blossoms blow.
 Thy polished neck, with brilliant jewels graced,
 Gleams like the tower of David o'er the waste,
 Hung with a thousand shields in bright array,
 Trophies of heroes famed for warlike sway.
 Thy swelling bosom offers to the sight
 Twin hills of lilies exquisitely white;
 Hills o'er whose beds of aromatic snows
 Peep, clad in dun, two young and timid roes.
 Till breathe the morning and the shadows fly,
 Blest o'er these balmy mountains will I lie.
 Look where I may, my love! thy beauteous frame
 Is spotless all—a finish free from blame.' P. 20.

We now come to the notes, which are not only the most extensive, but the best part of the work: they everywhere display erudition, feeling, and taste.

The notes on the fourth idyl are an appropriate specimen, and are therefore subjoined with the idyl itself.

‘ IDYL IV.

‘ ROYAL BRIDE.

- ‘ Ch. III. 1 On my bed, in the night,
 I sought him whom my soul loveth.
 I sought him, but I found him not.
 2 I arose, and went about the city;
 In the streets, and in the broad-ways,
 I sought him whom my soul loveth:
 I sought him, but I found him not.
 3 The watchmen of the city beheld me:—
 “Saw ye,” said I, “him whom my soul loveth?”
 4 But a little had I passed from them
 When I found him whom my soul loveth.
 I held him, and would not let him go
 Till I had brought him into my mother’s house,
 Into the dwelling of her who conceived me.
 5 I charge you, O ye daughters of Jerusalem!
 By the roes, and by the hinds of the field,
 That ye stir not—nor awake
 My beloved until he please.

‘ IDYL IV.

‘ ROYAL BRIDE.

‘ ’Twas in the night: my head the pillow pressed,
 And anxious dreams! disturbed my throbbing breast;
 I sought the darling object of my pain;
 Intent I sought him—but I sought in vain.
 Abrupt I rose, in hopes my love to meet;
 Wide through the city, wearying every street,
 I sought the darling object of my pain;
 Intent I sought him—but I sought in vain.

The midnight watchmen found me as I strayed;
 Of them I sought, with spirit deep dismayed,
 "Saw ye the darling object of my pain?"
 Of them I sought him—but I sought in vain.—
 Not long I left them, ere, with rapture crowned,
 The darling object of my pain I found.
 I held him firm, forbade him more to roam,
 And instant brought him to my mother's home.
 Daughters of Salem born!—by all ye prize,
 The graceful hind, the roe with luscious eyes,
 I charge you stir not—hushed be every breeze,
 Watch o'er my love, nor wake him till he please.' P. 18.

NOTES ON IDYL IV.

(1) *And anxious dreams*———] The word "dream" does not occur in the original; but, from the period of time, the place, and position of the fair bride, there can be no doubt that she is here describing a dream. In the earlier ages of the world, in which visions of the night were made the medium of divine communication, as well to those who were without the pale of the Jewish hierarchy as to those whom it embraced, dreams were pondered upon with far more deference than at present; and for this reason the images in natural sleep appear to have been often more vivid and permanent. Much of the beauty of ancient poetry, therefore, both sacred and profane, has been exhausted in delineating the history of individual dreams. In the sacred Scriptures this is so frequent as to render it useless to enumerate instances. In Virgil, Moschus, and Bion; we meet with many similar narratives; but the Odes of Anacreon are, of all specimens of poetry, the nearest perhaps in this respect to the idyls before us. The third and eighth, in the arrangement of Barnes's edition, are both of this description most precisely: and the former, in its general tale and construction, so extremely resembles the seventh of the present idyls, that the reader will find it introduced under that poem for a comparison. Gessner has happily referred to this species of poetic fiction in his idyl entitled *Daphnis*. The delighted swain applies to heaven, and supplicates that *dreams of love and of himself* may descend on the fair idol of his heart. And, if she do not dream of him, his object, at least, is obtained by the supplication: for when the morning arose, and his beloved appeared at her window—*holdselig grüsst sie ihn, und holdselig blickt sie ihn nach;—denn sie hatte seinen nächtlichen gesang behorcht*:—"tenderly she saluted him, tenderly her eyes still followed his footsteps;—for she had listened to his midnight song."

(2) *Intent I sought him—but I sought in vain.*] This lineal iteration, chorus, or intercalary verse, as it is called by Dr. Lowth, is in perfect unison with the true spirit of the idyl or eclogue. Theocritus is full of the same figure: his very first idyl affords us an instance of it—

Ἀρχεῖς βασιλικᾶς, Μωσχοῖ φίλαι, ἀρχεῖ αὐδᾶς!

which is repeated at the commencement of every sentence, till the poet has nearly finished his song.

' The first idyl of Bion, in like manner, offers us a similar instance—

Αἰαζω τὸν Ἀδωνί· Ἀπολετο καλὸς Ἀδωνί·

the latter part of the verse being in a small degree, and with great elegance, varied in almost every recurrence.

' Gessner has occasionally introduced a similar iteration, though not very frequently: the first idyl, however, furnishes us with an example in the soliloquy of Alexis, who concludes his pathetic apostrophes with "Ich sie liebe mehr als die biene den frülíng liebt." "I love her more than the bee loves the spring."

' The lyrists of every country, both sacred and profane, have been as attentive to this beauty as the pastoral poets. It occurs in a great variety of the Psalms, and other poetical parts of the Bible; and the reader may also turn to Anacreon, ode xxxi, in which the burden is—

Θαλῶ, θιλῶ μαθηταί.

The gazels of the Asiatics are often composed with the same spirited figure.—In a paper on the resemblances of Grecian and Oriental poetry, which I some time ago inserted in the Monthly Magazine, I gave an instance of it from one of the gazels of Hafiz. The following—To an unknown Fair, from Khakani—will afford the reader another example.

لعل رخا سبن برا سروروان کیستی
 سنکدلا ستمکرا اذت جان کیستی
 بروقد تو دیده ام آه الف کشیده ام
 فرکس دیده ام روح روان کیستی
 از چمن که رسته فرکس سر بسته
 قدر شکر شکستند غنچه دهان کیستی
 دام نهاده بروی مست زباده میروی
 شت کشاده بری سخت کیان کیستی
 ابروی تو حومه نو برده زماه تو کرو
 اذت جانن شنو قتنه جان کیستی
 خاقانی غلام تو مست شله زجام تو
 جان بدهم بنام تو روح روان کیستی

- Who art thou?—say :—with cypress shape,
Soft, jasmine neck, but flinty heart :
Tyrant ! from whom 'tis vain to escape—
O tell me who thou art ?
- I've seen thy bright narcissus-eye,
Thy form no cypress can impart :
Queen of my soul !—I've heard thee sigh—
O tell me who thou art ?
- Through vales with hyacinths bespread
I've sought thee, trembling as the hart :
O rose-bud-lip'd ! thy sweets were fled—
Tell, tell me who thou art ?
- Wine lights thy cheeks ; thy steps are snares ;
Thy glance a sure destructive dart :
Say, as its despot-aim it bears,
What fatal bow thou art ?
- Thy new-moon brow the full moon robs,
And bids its fading beams depart :—
Tell, thou, for whom each bosom throbs,
What torturer thou art ?
- Drunk with the wine thy charms display,
Thy slave Khakani hails his smart :
I'd die to know thy name !—then say
What deity thou art ?

• (3) *Daughters of Salem born !—by all ye prize,*] In the dissertation I have just referred to on the resemblances of Grecian and Oriental poetry, I have divided the graceful figure of iteration, which we meet with equally in each, into the three classes of—verbal or literal iteration, or alliteration, as it is commonly called; lineal iteration, upon which I have now commented; and periodic iteration, or the repetition of a longer sentence than a single verse, and of which we meet with an instance in the present and three ensuing lines; which constitute together a kind of general chorus, or burden for the whole diwan or fasciculus of idyls, of which the “Song of Songs” consists; and which also, contrary to the opinion of signior Melesigenio, evidently proves its unity and mutual dependance. The burden, or periodic iteration before us, is repeated from the termination of idyl II, and once more recurs at the close of idyl X. Among the sacred poets the periodic iteration appears to have been in greatest favour with the psalmist, who is perpetually resorting to it; and among those of Rome it has been principally employed, in conjunction with the two former varieties of the same figure, by Lucretius. The exquisite opening of his fourth book—

• *Avia Pieridum peragro loca, nullius ante, &c.*

—throughout the whole course of the first twenty-five lines, is a mere repetition of the same number of lines commencing at b. i. v. 925. And there are many other passages, some of them even of greater

length, in the same manner iterated in different parts of his unrivalled poem: several of them, indeed, not less than three or four times.

While correcting the proof sheet of this note, the beautiful Italian version of Melesigenio is put into my hands; and I find the intercalary verse here referred to introduced and preserved with much spirit. The passage opens as follows:

‘ L’ho cercato nel mio letto
Di gran notte il mio diletto;
L’ho cercato,
Ma trovato—non ve l’ho.

I also find that Dr. Hodgson’s elegant interpretation of idyl II. 16, respecting the “beams of cedar” and “rafters of fir,” is here adopted with a singular parallelism of thought:

‘ Il molle erboso
Suol d’un pratello
E nostro letto;
Son nostro tetto
Fronzuti e lieti
Cedri ed abeti,
Che vago ostello
Sembran formar.

Longpierre has quoted an ancient and anonymous epigram so perfectly correspondent with the idyl before us, excepting that the research of the devious lover is not crowned with the same success, that I cannot avoid citing it, nor conceiving that the idea was suggested by this beautiful passage in the “Song of Songs.”

‘ Lecto compositus, vix prima silentia noctis
Carpebam, et somno lumina victa dabam:
Cum me sævus Amor presum, sursumque capillis
Excitat, et lacerum pervigilare jubet.
“ Tu famulus meus (inquit) ames cum mille puellas,
Solutus, Io, solus, dure jacere potes?”
Exilio; et pedibus nudis, tunicaque soluta,
Omne iter impedio, nullum iter expedio.
Nunc propero, nunc ire piget; rursumque redire
Pœnitet; et pudor est stare via media.
Ecce tacent voces hominum, strepitusque ferarum,
Et volucrum cantus, turbaque fida canum.
Solutus ego, ex cunctis paveo somnumque, torumque,
Et sequor imperium, sæve Cupido, tuum.

‘ In bed reclined, the first repose of night
Scarce had I snatched, and closed my conquered eyes,
When Love surprised me, and, with cruel might,
Seized by the hair, and forced me straight to rise.
“ What! shall the man whom countless damsels fire,
Thus void (said he) of pity, sleep alone?”—
I rise bare-footed, and, in loose attire,
Block up each avenue, but traverse none.

Now rush I headlong—homeward now retreat—
 Again rush headlong, and each effort try;
 Ashamed at heart to loiter in the street,
 Yet in my heart still wanting power to fly.
 Lo! man is hushed—the beasts forbear to roar,
 The birds to sing, the faithful dog to bark—
 I, I alone the loss of bed deplore,
 Tyrannic Love pursuing through the dark.

‘The second idyl of Moschus is constructed upon precisely the same plan. It thus opens most beautifully :

Εὐρώπῃ ποτὲ Κυπρίῳ ἐπὶ γλυκύν ἦκεν οὐνερόν
 Νυκτὸς ὅτε τριτάτῳ λαχρὸς ἰσταται, ἐγγυθὶ δ’ ἦώς·
 Ὑπνὸς ὅτε γλυκίων μελίτῳ βλεφαροῖσιν ἐφίζων,
 Λυσιμελὴς, πίδαα μαλακῷ κατὰ φάνα δισμῷ,
 Εὐτε καὶ ἀτρεκίων ποιμαίνεται ἔθνος οὐνερόν.

‘Nigh was the dawn, the night had nearly fled,
 When a soft dream approach’d Europa’s bed;
 ’Twas Venus sent it:—honey from the cell
 Not sweeter flows than flowed the sleep that fell:
 Loose lay her limbs, her lids with silk were bound,
 And fancy’s truest phantoms hover’d round.’ p. 95.

Would our limits have permitted, we could have gratified our readers with further quotations, which would have furnished abundant evidence of acuteness and elegance: but for these we must refer them to the work. Mr. Good will accept our thanks for much gratification.

ART. IX.—*Observations upon some Passages in Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted. By Jacob Bryant. 4to. 12s. Boards. Mawman. 1803.*

WE hail the Nestor of literature, and congratulate the world on his once more appearing. To what praise is not such a writer entitled, who has devoted his life to learning and to truth! Mr. Bryant, in the work before us, has selected four passages of Scripture, which have been standing objects of ridicule to infidels, and of difficulty to many believers. His efforts, therefore, are most laudably exerted, to confound the one, and disembarrass the other. The first article undertaken to be explained is the account given of Balaam, who was reproved by the animal he rode. The second relates to Samson, who is described as defeating a host of Philistines with the jaw-bone of the like animal—an ass. The third history is of the sun and moon, which are said to have stood still at the command of Joshua. The fourth, and last, is the account of the

prophet Jonah; and particularly of his having been entombed in a large fish, which is supposed to have been a whale.

As a preliminary observation, our author begins with referring to a position exemplified by himself in a former publication; namely, that the miracles recorded in Scripture are generally pointed and significant; not only exhibiting marks of supernatural power, but uniformly referring to the history and religion of the persons concerned with them, being adapted to the circumstances of those who are to suffer, or to be admonished by their punishment. After subjoining to these other pertinent remarks, and showing that the difficulties which attend this history arise from prejudice, and ill-founded opinions too blindly entertained, Mr. Bryant is in hopes, as they are not equally strong in all, to gain a few proselytes to the truth, by placing this, together with the other subjects he professes to treat, in lights under which they have not hitherto been seen.

With this laudable motive, Mr. Bryant begins with pointing out the region and place where Balaam resided, whom he states to have been of Midian, and to have dwelt at Pethor, called by the Grecians 'Petra:' where, he adds, a city and oracular temple had been founded, in which Balaam appears to have been chief priest. It is, however, to be observed, that many objections oppose themselves to this statement. In the first place, Mr. Bryant takes פֶּתוֹר, *Pethor*, to have been a city, and the same which the Greeks called Πέτρα, *Petra*: but this, we fear, will be considered a *gratis dictum*; for the Seventy render it Βαθουρα, or, according to a various reading, more correctly, Φαθουρα, *Phathura*, in Numbers, whilst, in Deuteronomy, the name is omitted:—τοῦ Βαλλαμ υἱοῦ Βιὼρ [פֶּתוֹר] ἐκ τῆς Μισσοποταμίας. ch. 23, 7. Hence it follows that the identity of *Pethor* and *Petra* rests upon Mr. Bryant's apprehension that both were originally the same, notwithstanding himself hath cited Eusebius, who expressly mentions *Phathura* as a city of Mesopotamia, where Balaam dwelt:—ΦΑΘΟΥΡΑ, ἡπὲρ τῆς Μισσοποταμίας πόλις ἐνθα καὶ Βαλαάμ. This, though followed by Jerom, our author affirms to be no authority, unaware, as we believe, that the Seventy are against him. That *Petra* in Greek is the same as *Pethor* in Hebrew, or was used for it, we can never be brought to admit. In the xxii chap. of Numbers, v. 5, where the name first occurs, it is expressed indeed פֶּתוֹרָה: but the final ה, having the force of the preposition *at* in Latin, and signifying *t*, by no means can be deemed correspondent to α, and so making *Pethor* conversible with *Petra*; as פֶּתוֹר, or *Pethor*, with the preposition מִן, *from*, decidedly shows.

Mr. Bryant, in the second place, fixes the abode of Balaam in Midian; and, to show its vicinity to Moab, distinguishes two regions under that name, making that to which he assigns Balaam 'a province upon the river Arnon, and in the vicinity

of the ancient Horites, and of the children of Edom; with whom the Midianites seem to have been incorporated.' But surely the evidence cited for this distinction, so far from warranting it, implies, if we mistake not, the very reverse (see 1 Kings, xi, 17, 18); and we are confirmed in our opinion, by the best geographical authority on these subjects: 'MAAS's German Translation of BACHIIENNE's historical and geographical Description of Palestine,' vol. I, part ii, maps first and second. But if, instead of two cities named *Petra* by the Grecians and Midians, there were twenty, not one of them would apply to the dwelling-place of Balaam, which, according to Moses, was Pethor in Mesopotamia. Mr. Bryant, however, in p. 12, makes the city Petra, with which he is concerned, to be 'in Midian and Edom, though, if we understood him aright, he before had placed it on the river Arnon (see p. 8), as he again does in p. 18. Thus, then, if the text of Deuteronomy be genuine, and the researches of former geographers of authority, *Pethor*, taken for *Petra*, is brought across the Euphrates, and placed in Moab, Edom, and Midian.

Again, were we to allow, with Mr. Bryant, in opposition to Jerom, Eusebius, and the Seventy, that no such city as Phathura (that is, Pethor) existed in Mesopotamia, would this be an objection to the reading in Deuteronomy? for there is nothing either there, or where the term occurs in Numbers, which affirms that such term relates to a city. *Pethor* in itself signifies an oracle, from פֶּתֶר to interpret; and it is to this signification Mr. Bryant refers, to show the sense of Petra, as an oracular temple. It remains then to examine, whether the other reasons alleged will warrant Mr. Bryant's assertion, that 'Balaam never came from any trans-Euphratensian region.' In opposition to the passage in Deuteronomy, it is argued, 'when a single expression in Scripture is contrary to the whole tenour of the history, where all is repeatedly plain and consistent, we cannot but suspect there is a mistake;' and this is supported by adding, that, 'if there exists any truth in history, and any trust to be reposed in the Sacred Writings, the prophet came in a contrary direction, and from a different country.' This, it must be confessed, is strong language: let us examine its grounds. In Numbers, xii, 5, which is the only other passage that refers to the abode of Balaam, it is said that *Pethor*, or the oracle, to which the messengers of Balak were sent, was situated על הַנָּהָר, BEYOND the river of his people; that is, which formed their western boundary, or severed them from Syria. If, now, we consult Josephus, he will tell us what river this was; for, from this very passage, he expressly relates that Balaam came απ' Ευφρατου, across the Euphrates; and again mentions, after his dismissal, his purpose of re-passing it homeward: ὁ δὲ ἀπὸ τοῦ ποταμοῦ τοῦ Εὐφράτου γυνομένης. Hence, then, it is evident that the pas-

sage in Deuteronomy is NOT 'a single expression,' as Mr. Bryant represents, which places the abode of Balaam beyond the Euphrates; but that it is one of only two in Scripture which mentions it, is to the same effect; for, though Mr. Bryant hath cited Judges xxiv, 25, of our translation, in conjunction with xxxi, 7, 8, to show that place was in Midian, the conclusion is erroneous, as to the fact itself, and arises from his not having consulted the original, which demands a different construction, implying, not that he *immediately* proceeded to his own home, but, on the contrary, made some stay in Midian, in hope of regaining the favour of Balak (see Numbers xxv, ii.); and, with this view, projected the stratagem for seducing the Israelites, which cost him his life: Numbers xxxi, 16—7, 8. Revelat. ii, 14. Consistently, and confirmative of this statement, is the narration of Josephus (Vol. i. p. 213. 218), as well as the express terms of the original.

There is another observation of Mr. Bryant, which, if correct, we freely confess would afford an unanswerable argument; and, as he mainly relies upon it, we will here give it at length.

'The situation of Moab has been shewn, and may be further proved from Josephus. ΕΣΤΙ ΔΕ ΧΩΡΙΟΝ ΤΡΙΩΝ ΜΕΤΑΞΥ ΠΟΤΑΜΩΝ ΚΙΜΜΙΟΝ, ΙΜΙΟΝ ΤΗ ΠΛΗΘΗ ΤΗΝ ΨΥΣΙΝ ὙΠΑΡΧΟΝ, ΤΟΥ ΜΕΝ ΑΡΝΟΝΟΣ ΑΠΟ ΜΕΣΟΠΟΤΑΜΙΑΣ ὉΡΙΖΟΝΤΟΣ ΑΝΤΑΣ ΑΥΤΟΥ· ΙΑΒΟΚΟΥ ΔΕ ΤΗΝ ΑΡΧΤΩΝ ΑΥΤΟΥ ΠΛΗΥΡΑΝ ΠΕΡΙΓΡΑΦΟΝΤΟΣ. Antiq. lib. iv. cap. v. p. 211. *The land of Moab lies between three rivers, and appears in a manner insular; being bounded by the Arnon to the south, and by the Jaboc, which marks its limits, to the north. The river Jordan is its boundary to the west. The place to which Balaam had his summons, was directly south of the Euphrates, and near Pisgah, Nebo, and Peor, close by Jordan, in the most western part of the country.*

'When, therefore, we are told, Numbers, chap. xxii. ver. 26, that the king of Moab went to meet the prophet at a city, which was upon the Arnon to the south, it must have been impossible, if Balaam had come from the opposite side of the Euphrates, and Mesopotamia; or from any place to the east, near Babylon, at the further extremity of the desert. Nobody goes south to meet a person coming from the north; nor west, if he be journeying from the east. He must, to gain an interview, proceed in an opposite, or at least a different direction. This, according to the history, was done: and Balaam, by a different route, came to the borders of the river Arnon, and met him. There, upon the high places of Baal, he performed his rites to that Deity.

'The method pursued in this embassy to the prophet is to be remarked. The Israelites are said to have been in *the plain of Moab: and Balak, the son of Zippor, was king of the Moabites at that time. He sent messengers to Balaam, the son of Beor, to Pethor. These consisted of the elders of Moab, and the elders of Midian; who departed with the rewards of divination in their hands.* Numbers, chap. xxii. ver. 2. 7. These went to Pethor in Midian, and had an interview with the prophet. The elders of Midian being added to those of Moab,

shows, that there subsisted a connection and relation between them and him; and an influence in consequence of it. Nothing can prove more satisfactorily, than that Pethor was in Midian, and that Balaam was of the country.' P. 84.

But, as the whole of this reasoning is founded on the passage from Josephus, it must inevitably fall to the ground, when we add that Mr. Bryant has here mistaken the land of the *Amorites* for that of the *Moabites*; for the words '*of Moab*,' in his translation, have no existence in Josephus, and are utterly incompatible with the context. Now, as Arnon was, according to this passage of Josephus, the southern boundary of the Amorites, and the northern of Moab, when Balak went to meet Balaam, on his way from the Euphrates 'unto a city of Moab, which is in the border of *Arnon*, which is in the utmost coast;' (Numbers, xxii, 36) instead of going southward, he proceeded towards the north. It therefore follows, that Pethor, whence Balaam came, might have been in Mesopotamia, but, upon Mr. Bryant's own ground of argument, could not have been in Moab, Edom, or Midian; for, as these all lay southward of the Arnon, 'nobody goes north to meet a person coming from the south.'

Mr. Bryant, however, has a 'further proof' behind. This is deduced from the place called Aram Naharaim: Deuter. xxiii, 5.

'This was thus denominated, to distinguish it from Aram Zobak, and several other regions of the same name, and to denote that particular part, where there were two rivers; for that is the purport of Naharaim. The one was the Aborras, upon which stood Haram, where Terah, Nahor, and Laban dwelt; and from which Abraham departed, when he came to Canaan. The other river was the Euphrates, into which the former ran. But Balaam came from *a land of one river*. Numbers, chap. xxii. ver. 5, *the land of the river of his people*. This would never have been thus particularized, and limited, if he had come from a region of more than one.' P. 85.

That *Aram of the two rivers*—for such is the import of the terms—was, in Hebrew, the country between the Euphrates and Tigris (that is, Mesopotamia), we believe has never hitherto been disputed. Indeed, Mr. Bryant, from all that has gone before, admits it, though he now offers a different explanation. The only difference, however, which it makes, is, that, while one of these two rivers is confessed to be the Euphrates, the other, instead of being the Tigris, is by his position the *Aborras*. Be it so: still this Aram, the region between these rivers, was, in Mr. Bryant's own words, the country 'where Terah, Nahor, and Laban, dwelt, and from which Abraham departed when he came to Canaan,' and, according to St. Stephen, no other than *Mesopotamia*. (See Acts vii, 2.) But Balaam, ar-

gues Mr. Bryant, could not have been of this country; for 'he came from a land of one river. Numbers xxii, 5, *the land of the river of his people.* This,' he adds, 'would never have been thus particularised, and limited, if he had come from a region of more than one river.' But this inference is not conclusive. When it is said of a person from the south of Scotland, and in the vicinity of the Tweed, that he comes from that river, does it thence follow that there is no such river in his country as the Clyde?—The reason of mentioning one river only in the country of Balaam is obvious. It was by far the most considerable known to all that part of Asia—the river which divided Chaldæa from Syria, and that upon which Pethor, or the Oracle, existed. Hence, the Euphrates, upon whose opposite side—in reference to both Balak and the historian—Balaam dwelt, was properly particularised as *the river of the land of his people.*

Mr. Bryant has offered other considerations in support of his hypothesis, which it will be proper also to consider. The first of these arises from his view of the great desert of the north, 'the narrowest part of which could not be passed but with camels and by caravans.' This is inferred, from the circumstance 'that the armies under the direction of Crassus, Antonius, Trajan, Julian, and Gordian, never attempted to pass this way towards Babylon and the east, but went about by Syria north, and crossed the Euphrates at Zeugma, or Cercusium, the place, at this day, that probably is called *Bir*, which seems to be a contraction of אבר, *abir*, or *abor*, *locus transitus*. All the armies of the Assyrians came this indirect way, and returned by the same route.'

In reply to these observations, many things might be alleged. We are left much in the dark as to the motives which directed the marches of those armies, concerning which, and their leaders, we know so little. Nor is it by any means clear that Mr. Bryant has fixed the point of transition; for *Bir*, in the sense of *locus transitus*, or a place of passage, could never have come from אבר, which signifies *to be strong*; whence *Bir* might signify a fortress; but is here confounded with עבר, *transire*, *to pass over*. Yet, in whatever direction armies were accustomed to pass, it is certain that Nebuchadnezzar, after his conquests in Judea, Phœnicia, and Egypt, on hearing of his father's death, immediately crossed the desert with a few attendants, and left the army, with its prisoners and booty, to follow. Indeed, Mr. Bryant himself admits that it was often passed, and cites the instance of Abraham's servant, and of Jacob. But, though the former had ten camels to subserve his wants, the circumstances of the history show the latter to have gone quite unattended; whilst Balaam was accompanied, not only by his two servants, but by the princes of Balak, who appear to have been of

the highest rank (Numbers xxii, 15), and consequently were furnished with every appendage of their condition that could contribute to the convenience of the journey.

Mr. Bryant's next difficulty arises from 'the place, whence he is supposed to set out, not at all corresponding with the country through which he passed, according to the account given by the sacred writer.' Now, to prove this, the evidence adduced by no means distinctly applies. Mr. Bryant denies the existence of Phathura, or Petor, on the Euphrates; and the sacred writer makes Balaam himself say that he had been brought *from the mountains of the east*. If so, it is certain, from what Mr. Bryant himself allows, namely, 'that the part of Mesopotamia, which lay towards Armenia, had vines, and was not unfruitful,' would have here admitted of Balaam's riding in a path of vineyards, though Cyrus, with the Euphrates on his right, found nothing in his march, from Thapsacus to the *camp of wormwood*, but *that weed and barrenness*; and at Babylon, Herodotus met with no vines.

However, the history itself, upon other evidence, will remove the objection. In Numbers xxii, 21, we read that *Balaam rose up in the morning, and saddled his ass, and WENT WITH THE PRINCES OF MOAB*. The appearance of the angel did not take place, till he had arrived at the very *region of VINES*, which Mr. Bryant points out, and was proceeding, with his two servants, towards the abode assigned him, till the messengers, who had left him to apprise Balak of his coming, should return to introduce him. Thus was it, in the interval of their absence, that the angel appeared; for at that time he had only his two servants with him. Compare verses 21, 22, 34, 35, 36.

What we have above remarked, is, we think, sufficient to show that THE RIVER, which, in Scripture, always signifies the *Euphrates*, is not at all affected by Mr. Bryant's objection, from the qualification of its being called *the river of the land of the children of his people*, the Euphrates being, as in the case of Abraham, the boundary between the country of his kindred which he left, where *he passed over* into Canaan; and therefore that the position of Le Clerc remains untouched. The like observation may be applied to Mr. Bryant's proposed alteration of the sacred text, from אֲרָם to אֲדָם, to serve the purpose of his hypothesis, thus substituting *Edom* for *Mesopotamia*, or *Aram Naharaim*; as well as to his interpretation of קִדְדִּים, *Kiddim*, in reference to the mountains of the East; as likewise his conversion, for the same purpose, of בְּנֵי עַמִּי, *Beni Omi*, into בְּנֵי עֹמָר, *Bedi Omar*, or בְּנֵי עֹמָן, *Beni Oman*; that is, instead of *the sons of his people*, reading *the sons of Omar*, or of *Oman*; which he asserts is sometimes transcribed *Aman*, whence he reads the sons of *Amon* and *Hamon*; and so makes

them *Ammonites*, and Balaam one of that nation, who, however, according to other positions, is made by him also a *Moa-bite*, an *Edomite*, and a *Midianite*. To us it appears, that, if such liberties be allowed, the Scriptures may be brought to prove whatever any one pleases. It is not from disrespect to Mr. Bryant that we here enter our protest against this mode of procedure; but, on the contrary, to his abilities, from the wide influence which the authority of his name carries with it; for the more veneration there is paid to his authority, the more necessity is there publicly to examine the arguments, and try the foundations, upon which his assertions are built.

Should this discussion meet the eye of Mr. Bryant, we trust, therefore, it will be received by him with his well-known candour, presuming that, if our explanations and remarks be just, he will be better pleased to see the integrity and consistency of the Sacred Writings evinced, than any hypothesis of his own embraced at their expense. His sentiments on questions of this kind are always entitled to respect; and it is from respect to their weight that we thus venture to discuss them.—Though we are persuaded, from the reasons above assigned, that Mr. Bryant's opinion concerning the Pethor of Balaam is erroneous, and that it was not the Petra he supposes, yet the error in itself is of no moment; for, whether this Pethor were in Mesopotamia, or Midian, the miracle and prophecy are the same:—To these, then, let us return.

Our author, taking Petra for Pethor, rightly explains it, as an *oracle*, of which Balaam was the minister. The Samaritan expresses it, פֶּתוֹרָה; and Jonathan, *habitatio ejus erat in Faddan, quæ dicta est Fetora, ob nomen Bileami פֶּתוֹר דְּלֵמִי* *interpretes somniorum*. Michaëlis adds, 'Equidem malim ORACULUM vertere (*misit ad oraculum Dei*) ita tamen, ut loco, ubi Bileamus oracula edebat, hoc nomen tum hæserit: sic erit nomen quodammodo geographicum, ה localis et ב præfixi, quibuscomponi videmus capax. (See Num. xxiii, 7. Deut. xxiii, 5. Supplement. ad Lexica, p. 2057. The point then being established, that Pethor was properly an *oracle* (which, perhaps, like Delphi in Greece, from its celebrity, and the frequency of resort, at length attracted a city round it), Mr. Bryant proceeds to an inquiry concerning *Onolatia*, or the worship of the ass, an animal reputed to possess an oracular nature, from being endued with the faculty of discovering water-springs in the desert, and so of the highest utility to those who lived near, or had to cross, these parched wilds. Analogous with this, many ingenious conjectures are applied to the circumstances of the people and country whither Balaam is brought; and the aspersion on the Jews, particularly in Tacitus, for worshipping the ass, is thus accounted for. To connect these observations with the history, Mr. Bryant proceeds:—

‘ If then we look back upon the history of Balaam, we find that he was a prophet of Pethora; probably archimagus, or high-priest of the college. His word of prophecy was esteemed among the neighbouring nations of such prevalence, and certainty, that he was hired by the king of Moab to curse the children of Israel. It was a rule with the God of Jacob to display his supremacy to his people, by making all other deities and their agents subservient to his will. On this account he often forced their representatives, and their prophets, to be ministers of his commands; and to bear witness of his superiour power. This is no where more manifest than in the instance before us. The soothsayer of Pethora was by high rewards invited to blast the future happiness of the Israelites. And though the curse could not in reality have had any effect, especially against those whom God had blessed; nor could it have deserved to be recorded: yet, in order to manifest his supremacy, it pleased the Deity to interfere, and to make use of this infernal agent to disclose his purposes to his people. By these means they were taught to despise the oracles, as well as the idolatries of Midian and Edom, to which they had been too much inclined. And they were farther taught, that the powers of hell could not prevail against them. *Surely there is no enchantment against Jacob: neither is there any divination against Israel.* God had given his blessing; and the person who most hated them was obliged to confirm it. In short, no oracles could be better ascertained, no assurances better founded, than those which were extorted from an enemy; from one who had every inducement to speak evil of Israel; and whom nothing could have bribed to have spoken well. But the hand of Heaven bowed him to its will by a superiour influence; and he was accordingly reprov’d by his own oracle; and by an angel terrified into obedience. By these means the supremacy of the Deity was manifested to all; and the future glory and happiness of his people ascertained. The whole was accompanied with many prophetic indications, of the highest consequence to those in whose favour they were disclosed, and in which the world in general was concerned. They must have had great weight at all times, as their evidence could never be controverted; for they contained blessings promised to the Israelites, recorded and authenticated by their worst enemies, who could have no interest nor inclination to deceive. And they related to great events in the womb of time, which were many ages afterwards compleated. Of this completion we are witnesses.

‘ In this manner the false prophet was foiled at his own weapons; and the oracle in which he trusted was made to declare against him. The instrument, however, by which he was rebuked, is in our times held in so contemptible a light, that to many it seems inconceivable, that Providence to effect its purpose should have condescended to such vile means. But this objection arises from an idle prejudice, and a misconception of the article employed. All the works of creation are founded in wisdom; and it pleases God oftentimes to make use of the most common and vile instruments towards the manifestation of his will. It signifies little, when Moses divided the sea, whether he grasped a staff of hazel or of gold; or whether the rod of Aaron were of almond, or of elm. We admit of false impressions, and suffer ourselves to be misled by popular opinions, which have no foundation in truth. Hence we are induced to think, that what is proverbially

ridiculous with us, must necessarily appear absurd in the eye of the all-creating God, and that the Deity in his mode of operation must act agreeably to our caprice. But this notion, not only betrays great presumption, but is really impious. God, who is no respecter of persons, makes as little difference among animals. The sparrow, which is sold for a third of a denarius, is in his sight of the same value as the eagle. They are both equally the work of his hand; and he caters for them both alike, without any difference or partiality. But we are too apt to be led by fancy, and form a wrong estimate through our false conceptions. In consequence of this we cannot bring ourselves to conceive, that God would open the mouth of so vile an animal, though it were to the confusion of his enemies, and the reproof of a false prophet. It is not so much the fact, as the mode of operation, to which we object. Had it been a lion that uttered its voice, or had a mighty sound been heard from the deep recesses of a vast forest, such as that of the Aius Locutius (*ingens vox a sylva Arsia*) this would have been admitted, and no prejudices have arisen. But God's ways are not as our ways, nor does he see as we see. All animals are created in equal wisdom, and our contempt is ignorance: and, as to the fact, it is as consonant to reason as any other extraordinary operation; for all miracles are alike, and equally demand our assent, if properly ascertained. The giving of articulation to a brute, is no more to the Deity than the making the blind see, or the deaf hear, which we know was repeatedly effected.' Vol. i. p. 37.

In further abatement of the objection from the meanness of the animal used as the divine instrument of reproving the prophet, Mr. Bryant, after alleging examples of the contempt in which it was held by the Greeks and Romans, applies the observation of the apostle, that *God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the things that are mighty*: whence a fitness is inferred in the instrument used; 'for, the more vile the means, the fitter to confound the magician.' The refractory behaviour of Balaam is adduced also, to obviate an objection which might be brought from the permission given him to go (ch. xxii, v. 20); it being said that the divine anger was kindled at his going. This order, it should be remembered, was given in consequence of a wicked request; and God saw, in his great wisdom, that his orders would not be obeyed. This permission, therefore, was to lead to the prophet's confusion; for it was upon this account that the angel of the Lord met him, and enforced the divine command. But, notwithstanding the impression made on him for the time, he soon relapsed to his former disobedience; and, by shifting the scene, had recourse to incantations. At length, overpowered by a superior influence, he was compelled to utter words not his own; and blessings, instead of curses, were extorted from him. 'God was displeased with the whole of the prophet's process; but permitted, and even commanded it, in order to show his people his supe-

riosity over all the powers of darkness. This, as they were prone to superstitions, and were going into an idolatrous region, was highly necessary.'—Some remarkable references to this history are adduced by Mr. Bryant, from the doctrines of Pythagoras, who was reputed to have borrowed them from the Jews—*τας των Ιουδαιων δεξας μιμουμενος*. The ass is related to have sunk under Balaam—*succubuit, συνκαθισεν*. Thus the Grecian philosopher advised his disciples never to proceed in any road where an ass had bent its knees; and in another place, more particularly, they were forbidden to pursue their route where *Ἡ ονος τυπτομένη κνέλασε*—a FEMALE ass (such Balaam's was), upon being beat, sunk down. 'This,' adds Mr. Bryant, 'if I am right in my determination, affords a strong attestation to the truth of the history. The fact must have been well received and notorious, to have become proverbial; and proverbial we find it to have been.' Joseph. Ant. lib. iv. c. 6, p. 214, and contr. Appian. lib. p. 453.

Having brought together many proofs of the repute and value of the ass in the east, shown the great utility of the female in particular, produced instances of the ass being an appendage to several divinities, and represented the several sacred characters under which it was revered, our author proceeds to the prophecy of Balaam. On this head, he very properly observes, that the prejudice against the instrument with which it pleased the Almighty to carry on his high purpose has occasioned the prophecy (which is the principal article in the history, and deserves particular consideration) to have been in a great measure overlooked. Mr. Bryant therefore remarks that—

'It contains a prophetic declaration of God's future favour towards his people; and is delivered, both in respect to thought and diction, in a manner truly sublime. Many of the great events which are there predicted, did not take place till many ages afterwards; and before they were all compleated, there were versions made of the sacred history: one of which was near three hundred years before the completion, and another still more early. Concerning this there can be no doubt; so that we have the best authority, and the strongest proof that any past fact can demand.' p. 67.

After giving instances, in different extracts, of the sublimity of the prophecy which Balaam, by the inspiration of the Almighty, was compelled to utter, Mr. Bryant considers some difficulties attending its explication, and then presents us with his own, of that part in particular commencing at the 17th verse of the xxivth chapter of Numbers.

'I shall see him, but not now: I shall behold him, but not nigh: There shall come a star out of Jacob; and a sceptre shall rise out of Israel; and shall smite the corners of Moab; and destroy all the children of Seth: and Edom shall be his possession.

* This is a wonderful prediction, and related not so much to worldly rule, as to spiritual dominion over the gods of those countries, and to the abolition of their worship. We find, among other things above, that the great personage, who was to come, should smite *the corners* of Moab. The original word is (פֶּתַח) *patah*; and of how doubtful purport, we may learn, from the various and contradictory interpretations in the different versions. We have seen, that in the English it is rendered *corners*: in the Greek ἡγούμενος, *rulers*: in the Vulgate of the same purport, *duces*: in the Latin of the Arabic, *regions*: in the Syriac, *giants*: in the Samaritan, *fools*. The Greek and Vulgate seem to me to be nearest to the truth; for the word *petah*, or *patah*, was common in Egypt, as I have elsewhere more than once shewn, and not unknown in many other countries. It denoted a priest of the first order, and is to be found in the composition of many names. *Potiphera* was the priest of Phar, the sacred ox or cow; *petiphree*, the priest of Ree, the Sun. *Petasucus*, the priest of the deified crocodile, *Petosiris*, the priest of Osiris. To these might be added *Petisonius*, *Petibastus*, and others of the same analogy. Hence the true purport of the passage above is—He shall ruin the *petah*, or magi of Moab, those high-priests of Baal Peor.' P. 72.

Additional remarks are subjoined, to show that Seth was the same with Peor and Priapus, and that the Sethim were his priests. Here we have a great display of learning, from the abundant stores of the author, brought home to the scene: he thus points out the prediction to the ruin of Seth and his votaries.

* The rites of Seth were not confined to this country, but extended as far as the Deity was worshipped under this title. That they were principally of Idumea, is manifest from the context, where the prophet speaks of the star which was to arise out of Jacob, and to have sovereign rule. *He shall smite, and destroy the high-priests of Moab; and destroy the children of Seth: and Edom shall be a possession; or, as the Vulgate reads, his possession.* The manner in which it is expressed, according to the Greek version, is remarkable. Καὶ θραύσει τοὺς ἀρχηγούς Μωαβ, καὶ προσημιώσει πάντας ἄνους Σέθ, καὶ ἔσται Ἐδὼμ κληρονομία, καὶ ἔσται κληρονομία Ησαὺ, ὁ ἐχθρὸς αὐτοῦ. *He shall break, and annihilate the rulers of Moab; and lead captive all the children of Seth: and the land of Edom shall be his inheritance; Esau his enemy his possession.* The versions, in general, differ in their representation of this prophecy; though the same consequences are in all described: particularly, that the children of Seth are to be ruined, and that Edom will be under the dominion of another power. This is the Seth, in whose temple, as we learn from Plutarch, the *onolatria* was practised by the Egyptians; and the same rites, as we may infer, were observed in Midian and Edom. Of this we have had very strong and copious intimation. By these lights the history of Balaam, and the purport and propriety of the miracle recorded by Moses, are greatly illustrated.

* In this manner I have endeavoured to throw some light upon this ancient history. It was of great consequence to the particular people

of old, through whose hands we have received it; and by no means uninteresting at this day. It will therefore afford me great satisfaction, if I should be so fortunate as to remove any of those prejudices which have generally prevailed, and win over the disaffected to embrace the truth. It is more particularly my wish, to obviate the ill designs of scoffers, who try by ridicule to expose the Sacred Writings; and think it a sure test to try the validity of the Scriptures. But ridicule is so far from being the test of truth, that it is generally the bane of it, and of every thing serious and rational. It affords the only means by which truth can be wounded, and excellence degraded. It renders virtue itself, by its false colouring, contemptible; and deprives religion of its efficacy and merit.' P. 78.

We cannot help expressing an apprehension, that this explanation, however ingenious, will not be fully admitted. Too much appears to be rested on an imaginary etymology; and that the word פִּאֲרֵה signifies *a priest*, we never can be brought to allow, without more and stronger evidence than hath hitherto been adduced.

For the rest of this interesting volume, we must reserve ourselves to a future number.

(*To be continued.*)

ART. X.—*Chronicle of Scottish Poetry, from the thirteenth Century to the Union of the Crowns: to which is added a Glossary by James Sibbald. 4 Vols. 8vo. 1l. 4s. Boards. G. and W. Nicol.*

THE curiosity which that popular work, the *Relics of Ancient English Poetry*, has excited to examine our public libraries for ancient metrical compositions, has been the mean, perhaps, of rescuing from the obscurity of manuscripts many valuable pieces of Scottish versification. The late sir David Dalrymple published in 1770 a selection from the *Bannatyne MSS* collection, in the advocates' library at Edinburgh; and to the learned Mr. John Pinkerton we are indebted for two volumes, selected from that other great repository of Scottish poetry, the *Maitland MSS*, in the *Pepysian library* of *Magdalen College, Cambridge*. If to these miscellaneous volumes we add the three great poetical works of Scotland—*Barbour's Bruce* published by Pinkerton, *Henry's Wallace* printed at Perth, and *Macpherson's* splendid and correct edition of *Wynton's Chronicle*—there now remains in manuscript very little worthy publication.

The editor of the work now before us presents these volumes to the public, as a more complete collection of the ancient miscellaneous poetry of Scotland, than any hitherto published, arranged chronologically. Of the utility of such a plan, we cannot express our opinion so well as in the words of an ingenious and spirited writer. 'These fragments of antiquity

we value as so many data for the philosophy of the human mind; as salient points, from whence the curious and inquisitive may trace a gradual progression from rudeness to refinement, and mark the national character, in its several stages, from its first dawn of illumination, discovered in essays of fiction and imagination, to its meridian altitude, crowned with the classical works of history and judgement.—The first and earliest specimen of Scottish poetry is ‘The Auentures of Sir Gawane,’ supposed to have been written in the reign of David II, 1341-1371, from a passage in Wynton’s Chronicle, who gives a poem of that title to one *Huchown*, of the *Axe Ryale*. This poem certainly bears evidence of being the oldest, as it is of all the most difficult to be understood. Next follow extracts from Barbour’s Bruce and Wynton’s Chronicle; and to these succeeds, what interests every man of learning and taste, the poetry of that accomplished prince, James the First of Scotland. Our editor, however, has ascribed two poems only to this prince, the ‘Quair,’ and the song ‘Yas sen.’—The poem called Peblis to the Play, given to James by Dr. Percy, Mr. Pinkerton and Mr. Ritson have here placed under the reign of James II. But the authority of Major the historian, that James I wrote ‘*jucundum artificiosumque cantum At Beltayn*,’ is to us decisive. These words—‘At Beltayn’—begin no other poem than Peblis to the Play; and we cannot agree with Mr. Sibbald, that Major’s words imply that the subject of the poem was the confinement of a person.—‘At Beltayn, quem alii de Dalkeith et Gargeil mutare studuerunt quia in arce aut camera clausus servabatur in qua mulier cum matre habitabat.’ The parody, like all modern parodies, would doubtless retain the form of the stanza; but, that it might be pointed, the subject was some well-known anecdote of James I, when confined in England, or perhaps in allusion to the King’s Quair. On the same principle, of taking the best authority in doubtful cases, we are inclined to give to James I ‘Christ’s Kirk on the Green,’ agreeably to the testimony of Bannatyne, who, writing in 1568, is surely the best evidence that James V, who died in 1542, and to whom our editor ascribes it, was not the author of this poem.

To the order of the rest of these poems, we have nothing to object. The editor has, with great propriety, excluded the Gaberlunzie Man, for the antiquity of which we have no better authority, than Allan Ramsay, who first published it in his ‘Tea-Table Miscellany.’ We are surprised that the accurate Mr. Chalmers should attribute it to James V; and we may notice, by the bye, that Mr. Chalmers has fallen into another error, in his Life of Ramsay, in asserting that ‘The Monk and the Millar’s Wife’ is the original invention of Ramsay. The story was taken from the Freirs of Berwick, in the Bannatyne

MSS, and may be dated two centuries earlier, by being also in the 'Fabliaux' of Le Grand. The selections from sir David Lindsay's works are made with care from the rarest editions; and some unpublished pieces are given from the poems of Hume, of Polwarth, and Montgomery—the author of 'The Cherry and Stae.' From its merit, considering the period of its composition, we are induced to extract a few stanzas of 'Hey, now the Day daws,' which is mentioned by Gawin Douglas, the translator of Virgil, as a favourite song among the vulgar in 1512: it is now published from the Montgomery MSS. From the language, we think it composed nearly half a century before Douglas's time.

' Hay! now the day dauis,
The jolie cok crauis,
Now shrouds the shauis,
 Throw nature a none.
The thissel cok cryis,
On lovers wha lyis,
Now skaillis the skyis,
 The night is neir gone.

' The feilds ourflouis,
With gouans that grouis,
Quhair lilies lyk louis,
 Als rid as the rone.
The turtill that treu is,
With nots that reneuis,
Hir hairtie perseuis,
 The night is neir gone.

' Nou hairtis with hynds
Conforme to their kynds,
The turssis thair tynds
 On grund quhair thay grone.
Nau hurcheons with hairs,
Ay passis in pairs,
Quhilk deuly declairs,
 The night is neir gone

' The seassone excellis,
Through sweetnes that smellis,
Nou Cupid compellis
 Our hairts echone.
On Venus wha vaiks,
To muse on our maiks,
Syne sing for their saiks,
 The night is neir gone.

' All curageous knichtis
Aganis the day dichtis,
The breist-plate that bricht is,
 To fecht with thair fone.

The stoned steed stampis,
 Throw curage and crampis,
 Syne on the land sampis
 The night is neir gone.'

To the fourth volume, which is otherwise entirely appropriated to a Glossary, are prefixed some observations on the origin of the terms *Picti*, *Caledonii*, and *Scotti*; an investigation into the merits of which, would lead us to extend this article beyond all allowable bounds. We cannot, however, avoid noticing an ingenious conjecture regarding our ancient poetry. The most eminent critics have in vain attempted to ascertain upon what rules our Anglo-Saxon poetry was formed, being frequently destitute of rhyme, regular alliteration, and metre. Mr. Tyrwhyt could discover no other mark than 'a greater pomp of diction, and a more stately kind of march.' Mr. Sibbald's explanation we now quote.

'The rhythm of ancient poems appears uniformly to have been regulated according to that measure which in music is called common time.—The mechanism and scheme of Anglo-Saxon versification seem to depend entirely upon quantity, by which is meant the length of time employed in reciting the line, without any other regard to the number of syllables, than that the longest line shall not contain more than twice the number of the shortest corresponding line; and that both the longest and shortest shall be capable of being recited within the same portion of common time, which portion must be either one complete bar or two.'

To illustrate this theory, the editor gives us the fragment of Caedmon, from king Alfred's Bede, and Athelstan's Ode, with the musical notes corresponding to the words.

As far as the Anglo-Saxon poetry is in question, we consider this theory the best solution of a very obscure subject; and we recommend it to the attention of those who study our ancient remains of poetry in that language. Yet we cannot but differ from Mr. Sibbald, where he would extend his theory to the poetry of Chaucer and Gavin Douglas, because their verses are neither iambics nor anapæsts. Dr. Farmer very justly observes, 'that a precise number of syllables was not the object of our old poets: the attention was directed to the *cæsural pause*.

'Well wot I | mocke thing is wronge,
 Falsely metryd | both of short and longe.'

LYDGATE.

The glossary of ancient Scottish words is by much the most copious of any hitherto published. Mr. Sibbald appears to have carefully consulted the best dictionaries of northern languages, to mark the derivation of the words; and his labour has, in

many important instances, been very successful. We shall give a few examples.

* FEU, *fee*; from the Saxon *theudom*, or *theowdum*, servitium, servitus; *theudom niman*, servitium exigere: *theudom*, when written in Latin, was changed to *feudom*.

* SAUCHT, *peace, quiet*; Teutonic, *saecht*, tranquillus.

* WEIN-WENE, *to think, to believe*; Teutonic, *wænen*, opinari.

* SCHOIR, *to threaten*; Swedish, *skorra*, reprehendere.

Under the article QUHA, Mr. Sibbald entirely confirms the conjecture of Lye, in his edition of the Gothic Gospels of Ulfilas, that the character used, of an O with a point in the centre, has the power and sound of the Scots *quh*. 'About thirty different words begin with this character in these Gospels, and a great proportion of them can be translated into Scottish, by no other words but such as begin with these three letters.'—If further arguments be still requisite to prove the Gothic origin of the Picts and their language, this is the strongest that can be produced in addition to the positive testimony of Tacitus.

We shall now dismiss this article, with a general recommendation of the work, as an excellent repository of ancient Scottish poetry. Whoever wishes, moreover, to be intimate with the Scottish, will consult the glossary to advantage, as it is not confined to an explanation of the words in the preceding volumes, but appears to be rather a general glossary of the language.

ART. XI. — *Ornithological Dictionary; or, Alphabetical Synopsis of British Birds.* By George Montagu, F.L.S. 2 Vols. 8vo. 16s. Boards. White. 1802.

We have repeatedly examined this work with satisfaction. Our British birds are described with accuracy; and the list seems, so far as we can discover, complete. The synonyms are numerous, well chosen, and accurate. Much useful information is occasionally scattered, so that the Dictionary is not merely descriptive.

The introduction is designed to contain some remarks which could not be so conveniently interwoven in the work itself. It chiefly relates to the laying, the incubation, and other functions of birds. Previous to Dr. Jenner's labours (here strangely called Genner), colonel Montagu had paid some attention to the parental conduct of the cuckoo; and he supports, from his own authority, the account of the ungrateful behaviour of the young bird, seemingly received with so much kindness and hospitality by its supposititious parent. The cuckoo does not lay her eggs without intermission. There appear to be succes-

sive groups, but with some intervals; and this bird alone seems to have the power of keeping back her eggs—a faculty peculiarly requisite, as she might not always find a convenient nest; and a consequence is said by our author to be, that the time necessary for incubation is then lessened. The following remarks are judicious and correct.

‘Those who suppose a bird is capable of producing eggs at will, or that any bird is excited to lay more eggs than usual by daily robbing their [*her*] nest, are certainly mistaken. In a domesticated fowl it is probable the desire of incubation may be prolonged by leaving little or nothing in the nest to sit on. It will therefore lay the number allotted by nature, which is determined before the first egg is produced. If it is prevented from incubation by any means whatever, it may begin again to lay in five or six days; but there is always an interval of a few days, and sometimes as many weeks, which must wholly depend on the age and vigour of the bird. When it happens that a fresh lot of eggs is laid with only a few days interval, and that perhaps in the same nest, it is deemed a continuation, for want of nice observation; but we are not to look to domesticated animals for natural causes, for those are taken from their state of nature. Let us look to birds in their natural wild state, and see if any well-attested instances are to be found where they have laid more eggs successively by taking one from the nest daily: for instance; the number laid by a hedge-sparrow is commonly five, sometimes only four, and rarely six; will the taking away the daily-laid egg produce a seventh or an eighth? No: we believe there never was an instance; at least we have never been fortunate enough to discover one in the great variety of experiments we have tried on various birds, amongst which was the swallow, which has been declared to lay as many as nineteen. A bird will only lay the usual number peculiar to the species; and if, at the period of incubation, it perceives the nest emptied, it is deserted. The link of nature having been broken, the female stimulates to love again, and soon brings forward by that stimulus, aided by the male fecundity, a new lot of eggs; never more than the former, and usually less, because this is properly a forced production, at the additional expence of the vigour of the bird, and loss of animal parts, which is the cause of great variation as to the number of eggs laid by domestic fowls, depending entirely on the strength of constitution, and the nourishment of the food. In all animals taken immediately under the care of man, the dictates of nature are partly suppressed, their food changed, habits and manners altered, and disease often ensues, which is the origin of the great variety of colours in reclaimed animals.’ Vol. i. p. x.

Colonel Montagu pursues the subject; but his remarks are desultory, and not compacted with that precision which is necessary to give them their due advantage. The observations on the irregularity of the formation of eggs are written with equal carelessness, but are, on the whole, correct and judicious.

Incubation is the next subject of our author's attention; and his ideas, though not strikingly new, deserve notice. He thinks that the crow, in some of the carnivorous birds, is de-

stined to secrete a milky liquor for the nourishment of the young.

Colonel Montagu complains, with great justice, of the little attention paid in general to the plumage of birds; and thinks, that, if the successive changes in the different periods of their growth were more attended to, there would be less difficulty in ascertaining the real species. The varied colours of the plumage are formed, he conceives, in the embryo state of the feather; for, when advanced, circulation ceases. It is preserved bright and brilliant, by frequent oiling—an operation generally performed after wetting, and before the feathers are quite dry.

Our author thinks that swallows and other birds migrate; and that their being accidentally discovered in a torpid state is owing to accidental cold benumbing some few stragglers previous to their being able to escape. Contrary to Mr. Daines Barrington's opinion, he conceives the song of birds to be the call of love; and endeavours to prove, contrary also to the same author's idea, that their notes are innate. Some ingenious remarks on the song of birds we shall select.

* That confined birds will learn the song of others they are constantly kept with, there is no doubt; but then it is generally blended with that peculiar to the species. In the spring the very great exertion of the male birds in their vociferous notes are certainly the calls to love; and the peculiar notes of each is an unerring mark for each to discover its own species. If a confined bird had learned the song of another, without retaining any part of its natural notes, and was set at liberty, it is probable it would never find a mate of its own species; and even suppose it did, there is no reason to believe the young of that bird would be destitute of its native notes; for if nestling birds have no innate notes peculiar to the species, and that their song is only learned from the parent bird, how are we to account for the invariable note each species possess, when it happens two different species are bred up in the same bush or very contiguous, or when hatched and fostered by a different species*. There is every reason to believe it is necessary there should be native notes peculiar to each species, or the sexes might have some difficulty in discovering each other, the species be intermixed, and a variety of mules produced†; for we cannot suppose birds discriminate colours by which they know their species, because some distinct species are so exactly alike that a mixture might take place‡. The males of song birds, and many others, do not in general search for the female, but, on the contrary, their business in the spring is to perch on some conspicuous spot, breathing out their full and amorous notes, which by instinct the female knows, and repairs to the spot to choose her mate. This is particularly verified with respect to the summer birds of passage. The nightingale,

* * A goldfinch hatched and fostered by a chaffinch retained its native notes.

† † This we believe never happens in a state of nature.

‡ ‡ The rook and crow.

and most of its genus, although timid and shy to a great degree, mount aloft to pour forth their amorous strains incessant, each seemingly vying in their love-laboured song before the females arrive *. No sooner do they make their appearance than dreadful battles ensue, and their notes are considerably changed; sometimes their song is hurried through without the usual grace and elegance; at other times modulated into a soothing melody. The first we conceive to be a provocation to battle on the sight of another male; the last an amorous cadence, a courting address. This variety of song lasts no longer than till the female is fixed in her choice, which is in general in a few days after her arrival; and, if the season is favourable, she soon begins the task allotted to her sex †.

* The male now no more exposes himself to sing as before, nor are his songs heard so frequent, or so loud; but while she is searching for a secure place to nidificate in, he is no less assiduous in attending her with ridiculous gestures, accompanied with notes peculiarly soft ‡. When the female has chosen a spot for nidification, the male constantly attends her flight to and from the place, and sits upon some branch near, while his instinctive mate places the small portion of material she each time brings to rear a commodious fabric for her intended brood. When the building is complete, and she has laid her portion of eggs, incubation immediately takes place. The male is now heard loud again, but not near so frequent as at first; he never rambles from her hearing, and seldom from her sight; if she leaves her nest he soon perceives it, and pursues her, sometimes accompanied with soft notes of love. When the callow brood appears he is instantly apprised of it, either by instinct, or by the female carrying away the fragment shells to some distant place. The male is now no more heard in tuneful glee (unless a second brood should force the amorous song again); his whole care and attention is now taken up in satisfying the nutritional calls of his tender infant race, which he does with no less assiduity than his mate, carrying them food, and returning frequently with the muting of the young in his beak, which is dropped at a distance from the nest §. Vol. i. P. xxviii.

The song is learnt from instinct chiefly; since, according to our author, many birds of the later brood could never have heard the parent note. Colonel Montagu induced the mother, a golden-crested wren, to feed the young ones in his room, and even in his hand, if he did not move; but the male could never be enticed to come within the window; and, probably from the want of his assistance, two of ten died. The female returned to feed them about thirty-six times an hour, during sixteen of

* * The females of the migrative part of this genus come to us later than the males; some indeed not till three weeks after.

† The females make their nest without much assistance from the males, with few exceptions.

‡ When we have disturbed their courting, and separated the sexes from the sight of each other, the male assumes his usual vociferous notes.

§ The sagacity of this, as also the disposal of the egg-shells, is a providential instinctive power implanted in these little creatures for the security of their young; to assist which nature has given a skin, or covering, in which the faeces is enveloped.

every twenty-four hours. Each feed seemed to consist of about a quarter of a grain, so that every young one received eighteen grains daily. They were not, however, fed regularly: the strongest, who could reach the furthest, had a larger share; for the parent did not seem to discriminate. She waited, however, to observe if the young ones mated—discharged their fæces, for they seldom do, except after feeding—and she then carefully carried them away. Various remarks on the external formation of some birds, so admirably adapted to their mode of life, follow; and these observations, which we cannot abridge, with his acknowledgements to his numerous friends, conclude the introduction.

We cannot pursue a Dictionary, consisting chiefly of descriptions and references. We have already given a general character of the work, and shall add only one or two specimens. In doing this, we shall select some of the most interesting articles; so that, while we give an example of our author's labours, we shall add to the amusement, perhaps to the instruction, of our readers.

As we have already noticed the 'dun diver,' we shall first transcribe the present account of this bird, which has occasioned some difference among ornithologists.

• DUN-DIVER.

• *Mergus castor*. *Lin. Syst.* i. p. 209. 4? *Gmel. Syst.* ii. p. 545. β. *Ind. Orn.* ii. p. 829. 2.

• *Mergus cirratus longiroster*. *Raii Syn.* p. 134. A. 2. *Will.* p. 253. t. 64.

• *Merganser cinereus*. *Bris.* vi. p. 254. 7. t. 25. — *Ib.* 8vo. ii. p. 428.

• Le Harle femelle. *Buf.* viii. p. 236.

• Dun-diver, or Sparkling Fowl. *Br. Zool.* ii. No. 260. t. 92. f. 2. *Arct. Zool.* ii. No. 465. *Albin.* i. t. 87. *Will. Angl.* p. 333. t. 64. *Lath. Syn.* vi. p. 420, 421. A. *Lewin, Br. Birds,* t. 232. *Pult. Cat. Dorset.* p. 19. *Walc. Syn.* i. t. 80. *Don. Br. Birds,* iii. t. 65.

• This species of merganser weighs about thirty-eight ounces; length twenty-five inches.

• The bill near three inches long, narrow, of a dull purplish red; the upper mandible hooked at the end; nail black; the edges finely serrated; irides purplish. The upper part of the head ferruginous brown; the rest of the head and upper part of the neck bright ferruginous; the feathers on the nape much elongated; chin and throat white; the lower part of the neck before, and sides of the breast, ash-colour and white mixed; the lower part of the neck behind, the back, wing coverts, scapulars, and tail, fine ash-colour; greater quills black; six of the secondaries are white at their ends; the greater coverts immediately impending them marked the same; the rest of the quills are pale ash-colour; breast and belly fine yellowish buff; the tail consists of twenty feathers; legs and feet red orange.

‘ This bird is subject to variety ; in some the lower part of the neck before, the breast, and middle of the belly, white.

‘ Various have been the opinions concerning the dun-diver ; some have considered it as the female of the goosander ; others make it a distinct species. Both these birds have, upon dissection, been found to possess a labyrinth, or enlargement of the bottom part of the wind-pipe ; a formation hitherto only discovered in the males of the duck genus. * The crest, or feathers on the back of the head, of this bird is also considerably longer than in the goosander ; a circumstance not observed in the female of any species. The tail of the goosander is said to be composed of eighteen feathers ; whereas this bird has twenty feathers in that part.

‘ From these circumstances we cannot hesitate in our opinion of these birds being distinct species.

‘ Dr. Latham observes that Dr. Heysham has proved, by dissection, that some of the larger dun-divers were males, and that in Cumberland this bird is infinitely more common than the goosander ; at least ten or fifteen of the first to one of the last. We must, however, observe, that in many of the aquatic birds, in particular, the young do not arrive to maturity in plumage till the third, or perhaps fourth year, before which the males most resemble the female in feathers.

‘ In order to clear up all doubt indisputably would be to prove, by dissection, there are female goosanders, which does not at present seem to be satisfactorily ascertained.

‘ We have never had an opportunity of observing the tail of the goosander ; but if it is true that it has only eighteen feathers, it will certainly be an unerring mark of distinction, for we can speak with certainty as to the dun-diver having twenty.

‘ This bird is said to be common in Germany ; but most probably breeds in the lakes of the more northern parts of the world.’

We shall add a curious account of two eagles taken from the nest.

‘ John Maxwell, esq. of Ardraccean in Ireland, favoured us with two young birds of this species alive, taken the preceding year on a mountainous precipice, or craggy cliff, called Slieve Donald, impending the sea in the county of Down.

‘ That gentleman informed us, two men, covered with sackcloth and armed, were lowered by ropes to the area, which, with considerable difficulty, they robbed of two young, leaving only one addled egg behind.

‘ The old eagles being so furious as to create serious alarm, neither the nest or colour of the egg were noticed. Some fragments of flesh were in the nest.

‘ The eaglets were covered with a glossy, dark, murky-coloured down (as it was termed). A basket was attached to the ropes that conveyed the men down ; into this the young birds were put ; but from the incessant violence and amazing strength of the parent birds, were with difficulty carried off.

‘ These birds were not twelve months old when we received them. On their first moulting they became much darker, particularly about the breast and thighs, the latter almost wholly of a dusky black ; at

two years old the base of the bill became yellow ; in the third year there was not any material change. At this time one of them killed the other, and devoured it ; probably neglected to be fed, for they before lived together in perfect harmony.

‘ The food of this bird is said to be principally fish : but it is probable every animal of inferior strength suffers from its rapacity.

‘ It is not uncommon in Scotland and Ireland, and breeds generally in the neighbourhood of large lakes, or on the sea-coast amongst the most stupendous cliffs.

‘ Between the upper and lower lakes of Killarney is a rock called the Eagle's Nest, originating from the circumstance of its breeding there annually.

‘ This bird is said to watch the osprey catching fish, when it pursues that bird till he quits his prey, which it seizes most dexterously in the air.

‘ From the astonishing height these and some other birds fly, we are led to believe they are capable of living in a much lighter air than other animals. From the top of some of the highest mountains in Scotland we have seen several soaring together at so great a distance as to appear scarce larger than a swallow.’

We shall only add a short account of the common swallow, from the second volume. We have already observed that our author admits the migration of these birds.

‘ The food of this bird, as of the whole genus, is winged insects, in catching which it is extremely dexterous ; and, considering the velocity of its flight, the sight must be incomparably quick. It makes its first appearance with us in April, sometimes as early as the first week, if the weather is mild ; and it sometimes happens that after their arrival a long easterly wind prevails, which so benumbs the insect tribes, that thousands die for want of food. We recollect as late as the ninth of May the swallows on a sudden disappeared from all the neighbouring villages around. The thermometer was at 42, and we were at a loss to conceive what was become of these birds, which a day or two before were seen in abundance. But by chance we discovered hundreds collected together in a valley close to the sea side, at a large pool which was well sheltered. Here they seem to have found some species of fly, though scarce sufficient to support life ; for many were so exhausted that after a short time on wing were obliged to pitch on the sandy shore.

‘ Why it should be necessary to account for the loss of this tribe of birds in the winter, by making them to immerse during that season, is extraordinary, when at the same time no doubts have been entertained of the migration of other birds, whose powers on wing are far inferior. And yet there have not been wanting persons who have declared they have seen them drawn up in nets, and restored from their benumbed state. Others are said to lie torpid in cliffs, hollow trees, and such places : but even this more probable account is to be doubted, except perhaps with respect to a few of the latter broods, which had not strength to undertake so long a flight. If we calculate the velocity of this bird on wing, and that it can and does suspend itself in the air for fourteen or sixteen hours together in search of food,

it cannot fly over a less space than between two and three hundred miles in that time. We have frequently observed upon the downs swallows follow, and repeatedly fly round with great ease, a horse in a full trot, at a rate not less than ten miles an hour, in order to pick up the flies roused from the grass by the motion of his feet.

‘It is certain, however, some few are seen in the winter months before Christmas, although they had all disappeared long before.’

A list of British birds systematically arranged, and an explanation of the technical terms of ornithology, conclude this work.

ART. XI.—*An Examination of the Strictures of the Critical Reviewers, on the Translation of Juvenal, by W. Gifford, Esq.* 4to. 3s. 6d. sewed. Hatchard. 1803.

THE justice of our criticism, on the Translation of Juvenal by Mr. Gifford*, rests on EVIDENCE, which every page of his work will redouble. The merits of our Review the public must estimate: its impartiality defies the insolence of imposture.

Neither our desires nor our duties impel us to trace Mr. Gifford through the secret paths of his private life. The purity of his morals equals, we hope, the indecency of his writings. His person—‘*ater an albus homo*’—his origin, his domestic connexions, his friends, and his flatterers, are objects as irrelevant to his literary deserts, as they were UNKNOWN to that tribunal of our associates which decided on his Juvenal. He was judged, with rigid integrity, by his works alone. Innumerable proofs of his delinquency were suppressed; extracts, as indulgent as friendship itself could have selected, were produced in his defence; and never was a translator convicted of debasing an ancient classic on clearer testimony, or before a more disinterested court.

The rancorous vulgarity of this publication adds effect to our remarks, and disgrace to its author. From us it requires no reply. To scurrility and falsehood all reply must be vain. Unrivalled in his own style of composition, we recommend to Mr. Gifford—‘*con la dovuta modestia*’—an exclusive cultivation of *this* style. Here, at least, he may hold undivided empire; ‘reign here and revel,’ fearless of being detected, as in his version of Juvenal, ‘*ultra crepidam*.’ Here, in NATIVE luxuriance, may his florid rhetoric—*Χαρίτων ἰατρ*—rival the sweets of Hymettus, outvie the bloom of Eden!!

To console those among his admirers who have deplored his discomfiture as a candidate for the classic laurel, we could display the matchless records of his renown, won in the career of his immediate study.

* In our Review, vol. 36, New Arr. p. 10—17, 182—192, and 316—327.

An enumeration of these splendid trophies we resign to abject flatterers, who may still attempt to impose on the public the *lacquered lead* of Mr. Gifford for the *Corinthian brass* of Juvenal. 'Flattery corrupts both the giver and the receiver.' A different spirit animates *us*. 'Nothing,' as an admirable critic teaches, 'is more absurd or useless than the panegyrical comments of those who criticise from the imagination, rather than from the judgement.' Neither daunted by the name, nor deceived by the reputation, of any writer, *we* assert the humble privilege of a desire to undeceive:—'una prerogativa di desiderio e non di fatto' 'di potere sciogliere gli uomini da que' lacci e da quella cecità nella quale sono stretti ed imbaragliati dalla *birba*, dalla *ciurmeria*, dalla *ciarlataneria*, e dalla *furfanteria*.'

Strangely have our desires alarmed the head, and agitated the heart, of Mr. Gifford; or his struggle with 'a plentiful lack of learning,' we suspect, would have been less strained, and his violence less intemperate.

'μελλοντων χαριν'

Δαπνίεται καρ, — ακχερον ἔχει πονον.'

A few observations are extorted from us, by a sense of duty to our readers.

In the art of evasion, mis-statement, and subterfuge, Mr. Gifford is an adept*. He has not hesitated to *falsify* passages which he pretends to have extracted from our Review, but, with Protéan address, changes sides, and accuses us of *intentionally* altering lines.

'sua non immemor artis,

Omnia transformat sese in miracula rerum.'

We thus vindicate our good faith. In page 57 of the translation, these words occur:—

'Why wait *THEY*.'

'Do we *NOW*.'

The inadvertence of our amanuensis, or celerity of the compositor, in page 322 of our Review, vol. 36, has inserted:—

'Why wait *we*.'

'Do we *not*.'

*-We pass unconsidered many inaccurate quotations from our Review, intended by Mr. Gifford, we suppose, 'to answer' *some* 'purpose;' and shall only hint to this modest translator, that access to original authors, to editors and translators, is not an advantage peculiar to himself. He asserts, with *becoming* veracity, that (by *our own confession*!) to *one* edition our knowledge was confined. '*In conquirenda excutiendaque tanta lectionum farragine*,' we were accompanied, not only by Ruperti but by *all* the principal editors of Juvenal. Familiar with Henninius, before Ruperti appeared, *he* supplied, as we remarked in our Review, p. 189, our original quotations.

We quoted from *one* excellent edition: therefore Mr. Gifford concludes that we consulted no other!!

Verbal inaccuracies, which abound in *this* publication, might have taught Mr. Gifford, that, in a *periodical* work, the utmost care cannot always prevent trivial press-errors. He liberally asserts, however, that we have misprinted these insignificant words 'to answer' our 'detestable purpose.' The criticism itself, p. 322, shows that we had no 'purpose' 'to answer;' since, to the words *we* and *not*, our readers will perceive the remarks have NOT the slightest allusion, but relate merely to an inelegant use of the expletive *do*. Of charges alike fallacious and absurd, gross misrepresentation, despicable artifice, and unexampled scurrility, a detailed confutation would be wearisome and useless. The instances which we have already produced sufficiently develope the MANLY CANDOUR of Mr. Gifford.

The character of BRUCE requires from *us* no support: but the confidence (perhaps another word would be more pertinent) of Mr. Gifford merits a reprimand. The Ægyptians devoured human flesh eleven hundred years after the death of Juvenal: *therefore*, according to Mr. Gifford, they were NOT *cannibals* when *he* wrote!! Were the Ægyptians really *less* depraved in the time of the satyrist? The evidence of Juvenal himself decides in the negative. That the eating of human flesh was not uncommon in the age of Abdollatiph, we have shown in an article commended by those who can judge, uninjured by the abuse, and uncontaminated by the praises, of Mr. Gifford. His teeth in vain attempt to corrode a file. Will he trust to Juvenal himself? We imagine that he will *not*, since his translation gives the passage *unfaithfully*. He was unable or averse to render, with propriety,

— 'Sed qui mordere cadaver

Sustinuit, nil umquam hac carne libentius edit'—

which has no relation to the man 'who came' *first* or '*last*,' but is a distinct and isolated observation, exposing the ferocious greediness of those whom *we* must still denominate *cannibals*. ●

A futile defence of corrupted diction is accompanied by arguments of adequate inanity.

Because authors in the sixteenth and seventeenth centuries—neither correct models of taste, nor engaged in works indispensably requiring the exercise of that delicate faculty—have used peculiar phrases, which their subjects or the times allowed, must we permit Mr. Gifford to borrow their antiquated vulgarisms, and inweave this '*strano linguaggio*' into a laboured *modern* translation?

Shakspeare, Jonson, Dryden, Pope, Gray, and other eminent English writers, have adopted words *now* obsolete, or low, or requiring exquisite skill of application; *therefore* Mr. Gif-

ford, a POLITE writer in the nineteenth century, is authorised to apply these words, 'all-amort' without taste or effect.

Stapilton, Holyday, and other translators, who, like Mr. Gifford, have degraded Juvenal, are often *more* disgusting: *therefore* Mr. Gifford merits applause for *his* vulgar caricature.

Mr. Gifford a *school-boy*, imperfectly translated one of the satires of Juvenal: *therefore* Mr. Gifford a *man*, engaged during many years to execute a complete translation, expects that we should receive, without a murmur, his defective school-exercise, instead of his matured version.

He is disappointed by a friend, his *publisher* is impatient, and the month of May commences: *therefore*, after his subscribers have waited nearly twenty years, Mr. Gifford withholds his own labour, of a week, or a month, to translate the sixteenth satire, and neglects to publish his work complete.

Such is the genuine strength of his apology. Admirable logician!

'Soyez plutôt maçon, si c'est votre talent ;
Ouvrier estimé dans un art nécessaire,
Qu'écrivain du commun, et poète vulgaire.
Il est dans tout autre art des degrés différens :
On peut avec honneur remplir les seconds rangs.
Mais dans l'art dangereux de rimer et d'écrire,
Il n'est point de degrés du médiocre au pire.'

We have cautiously re-examined this translation; and, although inclined

'To mitigate the SHARP with *gracious* drops
Of cordial pleasure,'

we cannot, without incurring a stain on our honour and reproaches on our discernment, diminish the severity of a sentence, which, with the purest equity, we might increase.

Of a versification, coarse, immelodious, and unclassical,—grotesque phraseology, rarely characteristic of the author, inappropriately colloquial and *often* barbarous,—*repeated* instances will disgust every unbiassed scholar:—

'Absurd expressions, crude abortive thoughts,
All the lewd legion of exploded faults.'

Humble assistants in the vestibule of literature, we shall ever strive to defend the classical altars of antiquity from the polluted touch of unhallowed invaders. We have *yet* only exhibited this writhing MARSYAS deservedly '*flay'd*.' His impotent invectives naturally arise from the operation which he has endured, and meet our ears like the teasing murmurs of an irritated but harmless fly. His *entire dissection* may afford curious mate-

rials for a future review. The morbid phenomena then to be disclosed will best determine the *force* of our pretensions to 'a little' recondite learning, and 'a little' skill in critical anatomy.

Abashed as a man of letters, Mr. Gifford assumes, in this publication, 'the airs and so forth' of a gentleman. His *breeding* is clearly apparent in his demeanour. Personalities and brutal insolence directed to the proprietor of this Journal exceed the sphere of literary contention, and merit a *simple* return by one kind of argument—the genus *BACULINUM*. Mr. Gifford *knows* that the peculiar duties of *our* situation imperiously forbid us to *unmask*. His 'guilty cowardice,' *therefore*, blusters most heroically. He is secure!

Undisturbed, we bid a peaceful and, for *his own* sake, we hope, a long farewell to Mr. Gifford, 'UNO DI QUE' ROZZI SCARABOCCHI, CHE SCHICCHERAVA CO' SUOI PENNELLI L'ANTICO GIUVENALE.

Addenda and Corrigenda to our Account of the Grenville Homer.

P. 124. l. 22. Read 'Στίχῃ.'

--- 23. After '141. ἀγχιστῖναι'] insert 'ἀγχιστῖναι three MSS. Harl. ἀγχιστῖναι MS. 1771; Od. x,—'

125. 2, 3. r. 'and three of the twenty-four remaining variations, from ed. Wolf. ought, we humbly presume, to have been withdrawn.'

--- 16. blot out 'MS. Harl. 1771.'

--- 18. after '355.' insert 'Gl. in cod. 5693. περιπλήγνυται in MSS. 1771. 5601. πηγνυται.'

--- 21. γ. παρίστατο.

--- 26. γ. γαρ.

--- 86. read 'ἐπαίξει (ὁ μὲν Ἀρίσταρχος ἐπαίξει. οἱ δὲ ἄλλοι ὑπαίξει Schol. in cod. 5693, in the text, ὑπαλύξει).'

--- 45. read 'MS.'

--- 51. after 'ἀπομύξατο' insert 'MS. 1771; Etym. Mag. 129. 6. in MS. 5600. ἀπομύξατο altered to ἀπειμ— which is in the text of MS. 5601. Schol. 5727; and in the text and schol. of 5693.'

--- 52. after 'ἀπομύργνυ' insert 'MSS. 1771. 5601; ἀπεμύργνυ MSS. 5693. 5600.'

126. 4. after 'Schol. B.' add 'MS. 5600. ἦπιθε MSS. 1771. 5601. and MS. 5693. with ἦπιθ interlined. H. 420.'

--- 5. after 'Ἀρίσταρχος' insert 'ἄτρυναι MS. 1771. ἄτρυναι MSS. 5693. 5601. ἄτρυνοντο νεκῶς MS. 5600.'

--- 12. read 'MS. Harl. 1771. 5600. 5601.'

--- 13. read 'ἐπιυχόμενος in MS. 5693 is—'

--- 22. after 'PORSON' add 'Our readers will indulge us in producing a passage, where, according to the present text, the omission of the augment violates the

language, and the admission of it the metre of the tragic muse: Eur. Bacch. 1123.

Ἡ δ' ἔχνας αὐταῖς ἀρ' ὕλαις· GYMNOYNTO δὲ
πλευραὶ σπαραγμοῖς.

Qui ἑγυμνοῦντο rescribi volunt, Heathius (in l.) et Toupius (in Suid. I. 117), cur ATTICI SERMONIS GENIUM FRUSTRARECLAMARE passi sunt? Brunck. Is it then the genius of the Attic tongue to omit the augment? Besides, here is a misnomer; ut enim Brunckii sententiam veram esse demus, non SERMONIS, sed METRI ATTICI genius reclamabit. Append. ad Toup. E. in S. p. 442. Again, why is not the *active* voice continued? What is the use of the *past* tense in a narrative, which brings before us all the circumstances of that hideous deed? If the metrical power of ΣΠ had been seriously weighed, the integrity of πλευρὰ would have been retained; and if transcribers had not hesitated to submit to those laws, which the tragic poets considered themselves bound to observe, the consistency of the story would have been preserved, and a tense, which cannot assume the augment (γυμνοῦσι) would not have been lightly displaced: but the case of πλευρὰ being altered by changing its shape to consult the *verse*, it was found expedient to mould γυμνοῦσι inso a passive form to uphold the *construction*. This palmarian emendation occurs in note ad Eur. Hec. 1050.

P. 126. l. 35. After 'olivi,' add 'and triumphantly avow in the words of Reiskius, Poetæ tyrannidem in metrum exercebant, neque metrum admodum callebant, neque magnopere curabant, aut ulla ejus religione tenebantur. If we have already trespassed on the patience of our readers by the length of this disquisition, we crave their pardon, and plead as an excuse for extending it, our information of characters who seem to have been formed to try the patience of others, and thereby promote useful researches without intending it.'

42. after 'ὅ τοι—' insert 'Soph. Col. 1169. ὦ φίλτατ', ἐπίσχεῖς οὐπερ εἰ—Edd. Ald. Fl. 1. 1528. 1534. 1544, 4. Turneb. in vv. l. εἰσχεῖς ἤπερ—which H. Steph. 'plane mendosam censet,'—1555, 12. 1563. 1567. 1568. 1579. 1603. 1668—Br. edd. 3. ἴσχεῖς Fl. 2. 1555, 4. H. Steph. Annot. in Soph. p. 54. Burt. Pent. 1758. Musgr. 1800. Conjectural emendations—ὦ φίλ', ἐπίσχεῖς—Scaliger; but φι in φίλος being always short in iambic poetry, Burton prescribed a strange apocope φίλτ' pro φίλτατε, ὦ τῶν, ἐπίσχεῖς. Piers. ad Moer. p. 423. This form of salutation is sometimes used in tragedy; Ph. 1387. ὦ τῶν, διδάσκει μηδ' ἀσέβεισθαι παῖκοις, Eur. Heracl. 322.

Πολλῶν τ' ἐπαίνῳ Θησέως, ὦ τάν, πέλαις—688. Οὐκ ἔστιν, ὦ τάν, ἢ ποτ' ἦν ῥωμὴ σέθεν. and restored by the great Scaliger to Baech. 791. ὦ τάν, οὐκ ἔστιν ἐν καταστήσει τάδ'—and by HEMSTERHUSIUS to Plato. Gorg. T. 1. 447. B. Οὐκοῦν, ὦ τάν, βούλεισθε παρ' ἐμὴ ἡκίην οἰκαδὲ—here RUHNKENIUS, in an inauspicious moment proscribed T. Magister's βουλισθε, in v. Ei, p. 269. which he unwittingly strengthens by a fragment of Cratinus, ap. Schol. in Plut. Aristoph. 66. Ἀρά γε, ὦ τάν, ἐβελήσεται. In the CLARKIAN MS. we have βουλήσθε by a mere trip of the pen for βουλησθε. Maluerim tamen, ὦ φίλτατε σχίς—Heath in l. Et ego certe—is stoutly reverberated by the Parisian Professor, 1781. The text, perhaps, originally stood ΦΙΛΤΑΤΕΣΧΕΣ, which some separated into φίλτατε σχίς—others, not satisfied with the quantity of εῖ or cadence of the line, divided them probably into φίλτατ' ἰσχίς—which, from an imperfect εῖ or εῖ, would degenerate into ἰσχίς or ἰσχίς—No person, however, being able to trace the parentage of ἰσχίς, a preposition was foisted in to keep it in countenance, which is hostile to the verse, and tends to lower the tone of tragedy. Similar has been the fate of Eur. Ph. 165. . καὶ παρθενέου, τὴν ἰσιούσαν ἡμέραν Ald.—which was changed into ἐπιδύσαν by Grotius, and enunciated ἐπ-γούσαν: this, however, is justly reprobated: nunquam enim hoc fit, nisi in vocali ε, neque id in omnibus, e. g. ἰδίως et πρακτίον nunquam in disyllabon contrahuntur: and for this and other reasons specified in the note, our professor reinstated from a MS. ἰούσαν atque novæ rediēre in pristina vires: in Æschyl. Pers. 35. Λύγυπτογενής is exhibited in MSS. Colb. Medic. collated for the use of Dr. Nephtham: and in a copy (ed. H. Steph.) which formerly belonged to Dr. Rawlinson. It would be highly unbecoming not to notice here PORSON's beautiful restoration of Soph. T. 1505. ὁλόλαμιν δὲ ὄντε, μὴ παρὰ σφ' ἰδής (ad Med. 284.) which, we are persuaded, will be adopted by the Rev. Mr. Maltby in the second edition of his excellent work; as well as the Attic πόλιος for πόλειος see p. 440. We will also submit to the judgment of that able scholar, the following extract from a letter written by Mr. Upton to Dr. Taylor in consequence of his note in *Lycurg.* p. 328. ed. 8. εἰ φθορὰ apud pictores est colorum COMMIXTIO. Plut. de glor. Athen. p. 346. A. Ἀπολλίδωρος ὁ ζωγράφος ἀνθρώπων πρῶτος ἐξεύραν φθοράν. Apollodorus primus hominum invenit colorum commixtionem. Porphyry. de Abst. iv. § 20. τὰς μίξεις φθόρας οἱ ζωγράφοι λένουσι. Unius adeo rei cum altera commixtio est φθορά, et ex tali commixtione naturalis et proprius

color perditur et corrumpitur¹. Unde φθείρεσθαι est commixtione corrumpere. Plut. in Sympos. p. 708. ἀνθρώπων μὴ ὁμοφύλων μὴδ' ὁμοιοπαθῶν εἰς τὸ αὐτὸ συμ-
φθερεσθῶν, i. e. in unum confusorum, commistorum, εἶς. Cf. Budæum. Now will not this explication answer all passages in your Demosthenes? The learned editor of *The Orator* has subjoined to this exposition another passage from Plutarch de Ei ἐν Δελφοῖς v. fin. Τα μινυμένα τῶν χρημάτων οἱ βαφεῖς φθείρεσθαι, καὶ φθορὰν τὴν μίξιν ὀνομαζουσιν. Pro. χρημάτων legendum χρωμάτων. But we must return: Euripides—

P. 128. 1. 4. read 'ἀποθήσομαι] MSS. 5693. 1771. 5600. should—'
5. read 'ἀπόρουσε Eustath. 548. Cod. Ven. and Schol. MSS. 5693, 1771. 5600, to ἐπέρουσε vulg. and Ms. 5601.'

9. read 'MS. Harl. 5693. Eustath. p. 544, 28. Schol. Lasc.—'

11. after '273 ἀροίμεθά κεν' insert 'ED. PR. MSS. 5693, 1771. 5600. 5601; καὶ κλέος MSS. 1771. 5693.'

12. after 'Ἀχαιοὺς' add 'MSS. Harl.'

129. 10. after 'λίσσόμενῃ' insert 'πολλὰ λισ—MS. 5693. Ernesti—'

18. read 'MSS. C. C. C. Cantab. Harl. 1771.—'

29. after 'Φιλομειδῆς' add 'which is furnished by MS. Harl. 5674.'

30. blot out 'Harl. 1771.' and l. 31. after 'MS. Coll. Trip.' insert 'Il. Γ, 424 Φιλομειδῆς MSS. Harl. 5693. 1771. 5600. and Apollon. Lex. in v. Δ. 10. Φιλομειδῆς MS. Harl. 5693. E, 375. Φιλομειδῆς MSS. Harl. 1771. 5600. 5601. E, 211. Φιλομειδῆς MSS. Harl. 5600. 5601. Y, 40. Φιλομειδῆς MSS. Harl. 1771. 5600. 5601. H. in Mer.—'

130. 27. read 'MSS. Harl. 5693. 5601.'

131. 21. To 'Schol. Harl. 5727.' add 'κύδι γαίαν ὡς ἀλλοπρός-
αλλος ἤδη ἐπιλέλησται ὡς πεπότην Schol. in Cod. 5693. without naming Aristarchus or Zenodotus.'

34. add to 'Misc. Obs. VIII. ii, 178.' 'In MS. 5693. φηγον, in the text, γρ. πύργον between the lines; whereas in MS. 1771, πύργον, in the text, γρ. φηγον above it.'

Insert between the 34th and 35th lines, '428] The following scholion from MS. Harl. 5727, which is curtailed in Cod. Ven. ibid. Αἰφνιδίως ἐτελευτήσε. τοὺς γὰρ αἰφνιδίους θανάτους ἀναφέρουσιν εἰς ἀρτεμιν καὶ ἀπολλ. Οἱ μὲν ἀθιτοῦσι τοὺς στίχους τούτους· οἱ δὲ λεγούσιν ὅτι καὶ στρατηγικοῦ φρονήματος μετέιχε τοῦ Ἑκτορος ἡ γυν.'

1. 35. After 'Misc. Cr. p. 146,' 'corroborated by MSS. 1771. 5601: in the former MS. we were regaled with γ' ὅδε for δ' ὅγι.'

¹ Virg. Georg. II, 466. Nec casia liquidi corrumpitur usus olivi.

- P. 131. 50. after '684,1.' add 'MSS. Harl.'
132. 4. after 'Ven. Schol. B.' add 'which is the same word for word as that in MS. 5693. except in omitting the repetition of μεταξὺ: this arrangement is also strengthened by MSS. 1771. 5600.'
- - - 9. after 'βιβλίον.' add 'It is, however, singular that Valckenaer's conjecture is substantiated by Schol. in MS. 5693.—ἴλην βιβλίον. This—'
- - - 11. after 'Αὐ ἱερουοῦτα]' insert 'MSS. 1771. 5693. 5600. 5601. which is—'
- - - 17. after 'Rhod. l. 587.' insert 'ed. PR.' and 'Schol. Harl. 5727. in II. A, 459; and—'
- - - 19. after 'recent hand' insert 'ibid. ἀνέροσαν MS. 1771.'
133. 33. after 'Obs. VIII. i. 150.' add 'MS. 5600. Ἀμφιστριφίης MSS. 5601. 5693. but the schol. of the latter γρ. ἀμφιστριφίης ὁ καὶ κάλῳ. Gl. in MS. 1771. recognises both, ἱστιμυῖναι, περικαμπίης.
134. 1. read ὄρφον.
- - - 28. after '288. Βλῆσ]' insert 'βλῆσ MS. 5693. and βλῆσ e scripto—'
- - - 31. after 'Cod. Ven. Schol. A.' insert 'τιτύχιστος MS. 5600. τιτύχιστος MS. 5693.'
- - - 35. after 'VIII. i. 153.' add 'ἀποπλαχθεῖσα MSS. 5693. 5600.
- - - 39. after 'Harl. 5693.' add 'See Br. Gn. poet. Gr. p. 78. v. 9, and some wild remarks of Toup, Addend. in Theocr. pp. 401,2.
- - - 40. r. '745. ἀποστήσαντας] Ammon, v. μετρίσθαι. Salmas de Usur. p. 580. ἀποστήσονται Schol. Voss. ap. Valck. ad. Ammon. p. 239; as ἀποτίσανται MSS. 5693. 5600. 5601. ἀποτίσανται MS. 1771. and is probably countenanced by the gl. of Schol. Harl. 5727 ἀποδάσσουν.'
- - - ult. after 'πῆξι' add 'MSS. 1771. 5601.' and ibid. after 'πῆξι,' 'MS. 5600.'
135. 3. after 'em. ad Hesych.' insert 'Schol. MS. 5693.'
- - - 18. after 'T. 130.' add 'Schol. in Cod. 5693. ὡς ἀπὸ τοῦ τυδῖος τυδῆ. οὕτω καὶ μηκίστα μηκιστῆ. ἔστι δὲ δωρικόν.'
- - - 31. alter '358' into '558,' and after 'ἐλευσασιν]' insert 'MS. 5600.'
- - - 40. after 'Hesychius.' add 'διδίχασθαι is altered into διδίσχασθαι in MS. 1771. and in MS. 5693. γρ. διδίσχασθαι.'
136. 1. after '1228,50,' insert 'MSS. Harl. Br.—'
- - - 5. after 'ἐνθάδ' ἀριστος.' add 'ἐνθάδ' ἱτραφ' MS. 5601. ἱτραφῆ as a gloss in MS. 1771.'
- - - 6. after '328. τυμτοχοῆς]' insert 'χωστοῦ τάφου Schol. in Cod. 5693. Some MSS.—'
- - - 22. after 'καὶ βίας,' insert '(Schol. in Cod. 5693)—'
- - - 26. blot out 'εἰδεις 5601.'
140. 12. correct προσῆτε.
- - - penult. after 'ἀγχι.' insert 'ἐπεμνήμυκα] κάτω βλίπει. κατασύντικι, πῆς ἀνάμνησιν ἔρχεται τοῦ πάτρός. Schol. ap. Cod. 5693. ὑπὲρ.—'

- P. 140. ult. after 'IV. 823.' insert 'ibid. *παρεῖτα* in the Context gl. *εὐδαιμόνειας* Cod. 5693.' See us on II. Γ. 35. Soph. Aj. 1253. *μάγας δὲ πλευρὰς βοῦς ὑπὸ σμικρῶς ὀμῶς πλευρῶν* MSS. Bodl. and Laud. according to Johnson and Musgrave, MS. Harl. edd. 1522. 1544. 1547. and a copy (ed. Bowyer) corrected by Markland. Villosion observes that a MS. of St. Germain's, containing the works of S. Abbas Maximus, furnishes ΠΛΕΙΡΑΐ, which is given more accurately in ed. Tiguri, 1546. p. 166. ΠΛΕΥΡΑΐ. V. communicated this variation with the supposed additional line to the much-regretted THOMAS TYRWHITT.
141. 11. for '(Ψ)' read '(Λ)',
- n. l. 9. after '74' insert 'ορτυγοτρόφον MS. Clark.'

MONTHLY CATALOGUE.

POLITICS.

ART. 13.—*Four Letters to the Chancellor of the Exchequer; exposing the Déception of his financial Statements, and shewing the fatal Tendency of the Peace of Amiens with respect to public Credit. Submitted to the Stockholders of Great Britain. By William Cobbett. 8vo. 2s. 6d. Harding. 1803.*

MR. Cobbett is displeased with, or rather outrageous against, the present administration. The privilege he was indulged in by the late ministry, of vomiting forth his fury against every person who did not agree with him in politics, has begotten so splenetic a temper, that he cannot take up his pen but to dip it in the bitterest gall of malignity. No man, nor any measure of any man, out of the pale of his own faction, is free from the attacks of his scurrility. The parliament and the nation at large are viewed by him in the same light, as 'the shallow-brained part' of the spectators of a debate in the gallery of the house of commons. His mind is ever active; and, though he never use the file or the pruning knife, he cannot therefore fail of occasionally uttering, in the midst of his violence and detraction, some wholesome and salutary truths. Inferior to Thomas Paine in sagacity and political experience, he emulates him in every quality which degrades the man and the writer. He pretends to vindicate social order and religion, while he sets at defiance all the decencies of life. He forgets that he is in England, instead of being in America. The indignation expressed by this country against France is manly, and becoming a highly-spirited people. He would introduce among us the warwhoop of the savage, and arm us with the tomahawk and the scalping-knife.

The ground of his present attack on the minister, is his financial oration. This is declared to be replete with falsehoods; and these falsehoods, we are told, are not the result of 'mere ignorance and want of capacity.' But, in spite of the virulence of the writer, he unguardedly confesses, to the chancellor of the exchequer, 'I never said, nor do I even now think, that you would rob the exchequer. I regard you as a strictly honest man, in the moral sense of the word.' Such praise, extorted from such a quarter, may be fairly set in opposition to all the foul-mouthed slander of the man who utters it. It is surprising indeed, from what has previously occurred, that the writer could find a single virtue in the character he chooses to attack. 'Vanity, covetousness, the desire of quieting the cravings of numerous and greedy relations and dependants, folly, arrogance, ill gotten and worse employed power,' are qualities attributed to him without reserve; and, in a moment of unexpected liberality, he is puzzled with a modest doubt whether to fix on him 'the want of knowledge or the intention to deceive, profound ignorance or adventurous duplicity.'

After this specimen of the author's mode of writing, it is needless to enter into his financial speculations. The unwary may perhaps be caught by his round assertions, and few will give themselves the trouble of examining their accuracy. Yet, unworthy as the pamphlet is of an answer, it has been replied to; and the reply may be of additional use, in proving that the minister's accounts will sustain a severer investigation than we are sorry to observe they meet with from every member of parliament, whose duty it is to attend particularly to the national receipts and expenditure.

ART. 14. — *A Reply to some financial Mistatements, in and out of Parliament.* 8vo. 1s. 6d. Hatchard. 1803.

This is principally intended as a reply to the statements, or rather mis-statements, of Mr. Cobbett, which we have just noticed. Of these, the first objected to is his assertion that 'it is an invariable rule,' in voting a sum upon the credit of the consolidated fund, 'to keep very far within the amount at which the whole of the surplus is estimated.' We discredited this assertion at the time, and we now find that we were correct in our disbelief; for we are informed, in the pamphlet before us,

'That this "invariable rule" is so far from having been invariably practised, that the first budget brought forward by the present chancellor of the exchequer is the only instance, during eight years, of an estimate within the actual produce of the surplus of the consolidated fund. This will be seen by a reference to the budgets and accounts of the produce of the revenue between the year 1794 and the present time.' P. 3.

The next assertion of Mr. Cobbett is 'that the surplus of the consolidated fund had been overrated,' in which, however, he only makes the slight mistake of confounding together the two budgets of 1802 and 1803; and the result is—

'That the surplus of the consolidated fund did actually exceed in three quarters the estimated produce for a whole year; that it is not

true, that 6,500,000*l.* was the calculated amount of that surplus; and that it has not been an "invariable rule," or any rule at all, to vote a sum "very far within the amount at which the whole of the surplus is estimated." *P. 5.*

In the same manner our author pursues his antagonist in every quarter; and discovers, in every page of this mighty censor,

'such want of knowledge and consistency as would have excited laughter, even if combined with the best intentions; but which upon any other ground, and especially when accompanied by arrogance and invective, must call for indignation.' *P. 25.*

Some judicious remarks are added on lord Grenville's speech, but such as need not detain us.

ART. 15.—*A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France, since the Signature of the Preliminaries of Peace. By William Hunter, Esq.* 8vo. 2*s.* Stockdale, 1803.

Britain is justified and extolled—France condemned, and her conduct declared infamous. Nothing is too bad for Bonaparte; and the writer does not perceive that the violent declamations of an enemy are always objects of suspicion. As Englishmen, we could wish every word said in this pamphlet in our favour to be true; and still possessing the old spirit of our ancestors, we shall be happy to see it exerted in acts of valour, not in gasconade and abuse.

ART. 16.—*The Times considered; or, a brief View of the general Cause of the Decline of Empires: humbly inscribed to the Right Hon. the Earl of Moira, &c. By Henry White.* 8vo. 2*s.* Ridgway. 1803.

The writer possesses the qualities which formerly distinguished this country. He retains the memory of an adage, which we heard from our fathers, 'that a nation, to be happy, must be free.' He conceives that the times of danger are the times for reformation; and that, 'until some reformation take place, the country must remain in its present confusion,' and every thing continue in disorder, 'until a partial system of oppressive intrigue destroys the constitution, or the constitution gets the better of such corruption.' He justly views, in the septennial act, 'the first cause of all our misfortunes, and the forerunner of the deprivation of all the people's rights.' It cannot be doubted, indeed, that this was the fatal blow to the constitution, by which 'the executive and legislative authority became confounded together by being in the hands of the same men.' All the acts that have since followed have been the natural effects of this blow, since the people hereby lost the check they had upon the measures of government. To this, moreover, we may impute the great change which has occurred in our manners.

'The lisping infant was educated by his parents in the idea of the tyranny and despotism of the late monarchy of France, and the fruit of the honest industry of the subjects was perpetually called upon to-

wards the expenses of savage unnecessary wars, to check the ambition of the house of Bourbon: but before the child grew up to manhood, behold, the scene was changed; the house of Bourbon became destroyed, and we were called upon again to shed the blood of our countrymen, and lavish the fruits of their industry, to restore the very power that we had been taught from our cradles to despise and abhor.' p. 26.

ART. 17.—*A Letter to a Member of Parliament.* 8vo. 1s. 6d. Debrett. 1803.

'Let the man who dares invade our homes perish at the point of the pitchfork, and let the vengeance of an insulted people be prompt as the lightning of the heavens.' p. 44.

This rant might well become a Frenchman, but is ill suited to the wonted firmness and generosity of the English nation. England has repeatedly invaded France; and, if she be invaded in her turn, let her act with magnanimity, repel the invader, and treat her prisoners with humanity. Lord St. Vincent is said to owe his 'proud title to the brilliancy of his services.' No man deserves more highly of his country than lord St. Vincent; and the noble title he bears recalls the memory of his glorious actions; but the detestable quality of pride must in no shape be joined with the character of that upright peer and distinguished officer. We unite with the writer in dreading his retirement from office, 'to make room for an indolent general-officer, a peer trained at an university, or any similar personage, who may be yet to learn the direction of currents, and the course of trade-winds and monsoons.' The letter takes in the whole scope of foreign and domestic politics, recommends plans of defence, and, with true judgement, inculcates a conciliation of the affections of the Irish, and many other useful schemes, which are not likely to be adopted.

ART. 18.—*A few Facts to show the Ambition of France, and her late Attempt against our Rights: offered to Britons who delight in Liberty, and know the Value of their Constitution.* 8vo. 6d. Stockdale. 1803.

We should be sorry to invalidate any attempt to produce a vigorous resistance to the inordinate ambition of France; but, in the facts relative to her 'attack on the first of our rights—the liberty of the press'—the provocation given by the press should be recollected; and it was perhaps the precedents established by the English government that first induced the court of the Tuilleries to advance its complaints. The libellers or the supposed libellers of the late queen of France and emperor of Russia were prosecuted by government, and punished severely, for much less than was daily poured forth against the acknowledged ruler of the French nation, with whom we were then at peace; and the condemnation of Peltier, after the tardy acquiescence of government in a prosecution, is a clear proof what an English jury thought of the real liberty of the press. It is a great point, however, that the liberty of the press is allowed to be the positive right of Englishmen, who cannot be too much on their guard to defend it from foreign or domestic insult.

ART. 19.—*Brief Memoirs of the Right Honourable Henry Addington's Administration, through the first fifteen Months from its Commencement.* 8vo. 6s. Boards. Cadell and Davies. 1802.

These Memoirs are, as their title imports, *brief*; and in them are detailed the chief operations which distinguish Mr. Addington's administration, and prove him to be 'entitled to the national esteem.' We cannot doubt of the truth of the conclusion; and the nation seems to be unanimous in the same sentiment: but the present Memoirs are not written in a manner to convince any one who entertains a doubt upon the subject. They are interlarded with quotations from Greek and Latin authors, the former always given in the English translation, the latter in their original language. The quotations are seldom of any importance; and the rêveries of Robison and Barruel are cited, without any marks of disapprobation. The work is not likely to reach a second edition, or we would have recommended to the writer to revise his quotations, and to make them more generally intelligible to the English reader.

RELIGION.

ART. 20.—*A Sermon, preached in Lambeth Chapel, on Sunday the 27th of March, 1803, at the Consecration of the Hon. and Rt. Reverend George Pelham, D. D. Lord Bishop of Bristol. By the Rev. John Garnett, M. A. &c. Published by Command of the Archbishop.* 4to. 1s. Robson. 1803.

In this discourse, it is candidly allowed, that, from the age of Constantine to the Reformation, 'nothing could more widely differ from the spirit of Christianity, than its own history.' To enforce an appearance of consent to a system of opinions, by persecution, is justly reprobated; and a difference in speculative points of doctrine, and external forms of worship, is not considered a sufficient ground to deprive a person of the benefits of a common Redeemer. The clergy are defended from the imputation of lukewarmness; and the advantages derived from a national establishment are shown to be compatible with true religion. Skepticism is evinced to be unfriendly to human happiness; and let him who doubts it—

'—consider man as we are taught by Revelation to regard him; as a being immortal, accountable for his actions, and capable of eternal happiness; and compare him with man as represented by scepticism, limited in his duration, a machine wound up to perform its functions for a few years upon earth, and then to sink into a grave for ever. The very beetle that he treads upon bears a much higher ratio to the sceptic who destroys it, than man, in this latter point of view, does to man as presented to the contemplation of a Christian. What is the necessary consequence? The sceptic's views, objects, motives, thoughts, shrink with him into a proportional diminutiveness: he considers his fellow creatures without importance in their existence, and tramples

upon them as insects—he becomes suspicious, cruel, and ferocious.”
P. 12.

The preacher saw before him a divine elevated to the episcopal dignity, who is of noble birth, and brother to one of our ministers, which led him to consider the possibility of danger to the church, from the influence of powerful connexions. The nature of the education and the duties of the profession have a sufficient tendency, in general, to avert this danger: but, in the present times, we are told it is altogether imaginary, when we consider the ‘acknowledged piety of HIM, from whose hands the church receives her prelates, whom no solicitations, however powerful or urgent, ever will induce to place any one in a station of such importance and responsibility, whose attainments and character do not justify the appointment.’

ART. 21.—*The mild Tenour of Christianity: an Essay.*
12mo. 3s. second. Clarke. 1803.

The intention of this writer cannot be too much commended. He traces up the gloomy spirit imbibed by many Christians of the present days, to very early times; and establishes his point, by instances of mildness and bigotry which have marked different periods of ecclesiastical history. The work is entertaining, as well as instructive: the present master of the Temple is, among others, well delineated.

‘The character of the discourses delivered at the Temple is not of a conciliating nature, nor adapted to waken the finer sensibilities of the audience. The manner of the preacher at the Temple is ponderous but decisive; it reminds me of the words in Columella, “*Bos lassus firmius figit pedem.*” P. 143.

Dr. Johnson’s gloomy tenour of mind is justly reprobated; and the whole work is of a good tendency, as every one will acknowledge, on perusing the author’s words in the conclusion.

‘My wishes would be amply gratified, if, in recurring to first principles before the Christian doctrine was wrought into a complex institution, I have been able to show Religion in the simplicity of her native excellence; if to the timid, for the phantom of terror I have held up a comely and an attractive form; if for the darkness of despondency I have been the humble means of effusing over the mind the splendour of hope; and, finally, if in perusing these pages some may be induced to enter the mild zone of Christianity, who before apprehended it was the desolate habitation of winter.’ P. 153.

ART. 22.—*A Sermon, preached at St. Andrew’s Church, Plymouth, October 12, 1802, before the Gentlemen educated at the Plymouth Grammar School; by J. Biddlake, A. B. &c. Together with an Oration, delivered in the Guildhall on the same Day.* 8vo. 1s. 6d. Murray and Highley.

An animated discourse from the pulpit, in recommendation of knowledge and religion, is followed by an oration in praise of classical education. The merits of both discourses is acknowledged, by a nu-

merous list of the author's friends, which his modesty would not permit him to print, who subscribed their names to the bookseller for copies of the work; and, under such auspices, the advantages of a classical education will, we trust, be reaped by multitudes in the west of England.

ART. 23. — *A Third Dialogue between a Minister of the Church and his Parishioner, concerning Gospel Preachers, or Evangelical Ministers. By the Rev. Thomas Sikes, M. A. &c. 12mo, 4d. Rivingtons. 1803.*

The minister is too much for Mr. Twilight, his parishioner, in argument; and the Gospel preachers are treated with very little ceremony: they are represented to be like the saints in Hudibras, and the murderers 'of good king Charles;' and the writer does not consider, as we have already told him, that his mode of arguing is exactly that of a popish priest against the clergy of our own church. A book so unfairly written as this, injures the cause it is intended to support.

ART. 24. — *A Word of Advice to all Church Reformation-Mongers: containing Strictures on two recent Publications. 8vo. 1s. Hatchard. 1803.*

The publications alluded to in the title-page are 'The Necessity of the Abolition of Pluralities,' and 'A Plea for Religion and the Sacred Writings;' and the author's concluding advice to the reader is, 'Let us continue the same we are.'

ART. 25. — *A Discourse on the Origin and Progress of the Society for promoting religious Knowledge among the Poor, from its Commencement in 1750, to the Year 1802; including a succinct Account of the separate Publications in their Catalogue, with the Benefit which has attended them; and of the different Modes which the Members and their Friends have adopted, in distributing the Books to Advantage: delivered before the Society November 17, 1796, and November 17, 1802. To which is added a complete List of the Treasurers and other Officers, as well as of the Ministers who have preached the annual Sermons, and of the Gentlemen who have served the Office of Stewards. By John Rippon, D. D. 8vo. 1s. 6d. Dutton.*

In a discourse before the Society, is given an account of the institution, from its origin, and of the number of books distributed between the years 1751 and 1802. Among them, we were happy to see that the Bible held the most distinguished place, as upwards of a hundred thousand copies of it have been given away. Of Dr. Watts's Hymns, forty thousand copies have been distributed; and, of his Divine Songs for Children, forty-three thousand copies. The Society consists of members of the church of England and dissenters; and the annual sermons have been preached in the following churches:—St. Lawrence Jewry—St. Sepulchres—St. Mary-le-Bow, Cheapside—St. Peter's, Cornhill—and St. Mary Woolnoth's, Lombard-street: in dissenting meetings, at Haberdasher's hall—Salter's Hall—Broad-street—Old

Jewry: in methodist-meetings, Tabernacle, Moorfields, and Surry, or Rowland Hill's, Chapel. A list is added of the preachers, treasurers, secretaries, and stewards.

ART. 26.—*A general Epistle of brotherly Admonition and Counsel, to the People called Quakers, in Great Britain, Ireland, and America. Issued at the Time of the Yearly Meeting in London, Anno 1803, on Behalf of sundry Brethren concerned for the religious Improvement of that Society. By Theophilus Freeman. 12mo. 8d. Johnson. 1803.*

This admonition is written in a very different style from that which is generally issued at the yearly meeting of the quakers. The writer is sensible of many defects in their system, reprobates their conduct towards Hannah Bernard, and points out some articles of faith, in which the modern brethren seem to differ materially from the founders of their sect.

ART. 27.—*The Spirit's Work in the Heart, the great Witness to the Truth, as it is in Jesus. A small Token of Affection to the Church of Christ, for 1803. By Robert Hawker, D.D. &c. 12mo. 6d. Williams. 1803.*

The difference between head-knowledge and heart-influence is described, ingeniously enough, to be as great as between that—

‘ — knowledge which our children acquire of a town or a city, by the dissection and putting together of a map, according to the improvements of modern education in geography, and that which an inhabitant of such a place obtains from having continually gone over the several lanes and streets of it.’ p. 45.

This heart-influence is supposed to be the immediate act of the spirit.

ART. 28.—*An Appeal to the Right Reverend the Archbishops and Bishops of the Church of England. 8vo. 6d. Hatchard. 1803.*

The author is angry with the Anti-Jacobin Review, to which he prefers the British Critic. The appeal is made to the bench of bishops; and it would be unbecoming in us to anticipate the decision of their lordships.

MEDICINE, &c.

ART. 29.—*Cases of the successful Practice of Vesicæ Lotura, for the Cure of diseased Bladders, with a Plate of the Apparatus. Also, Cases of diseased Affections from Phimosis, With a Description of a new Mode of operating for its Cure, and a Plate of the Instrument for performing it. Parts I & II. By Jessé Foot, Esq. 8vo. 4s. 6d. sewed. Beck- et. 1803.*

We have already noticed the first part; and, in the second, Mr. CRIT. REV. Vol. 38. July, 1803. 2 B

Foot gives the continuation of the cases formerly recorded, of which the progress is favourable. He adds other instances of the good effects of this method; and the difficulty of micturition is sometimes traced to causes not immediately connected with the bladder, such as abscess of the kidneys, and different sources, seemingly originated in scrofula. The unsuccessful cases are with great candour added.

The latter part is on a new method of operating for the phimosi, illustrated with a plate descriptive of the instruments employed, but not of so much importance as to require a minute examination, would the subject otherwise admit of discussion in a popular journal.—Why will Mr. Foot still sully his pages by personal sneers and reflexions?

ART. 30.—*Attempt to investigate the Cause of the Egyptian Ophthalmia; with Observations on its Nature and different Modes of Cure. By George Power. 8vo. 2s. 6d. Murray. 1803.*

We meant to have collected the proofs that the Egyptian ophthalmia is an epidemic; but the facts on which we should rely, are fully stated in the present pamphlet, though without any design of this kind. Mr. Power accumulates the influence of ammoniacal and alkaline salts, putrid virus, &c. on constitutions previously debilitated; but it is very evident that the disease is peculiar to certain situations, connected with damps and occasional chills. We formerly thought, and indeed stated in this journal, that the constantly progressive change of the sea-salt, left by the waters of the ocean, into natron, must leave the air full of muriatic acid gas, which might prove the irritating cause of ophthalmia. This idea, however, we perceive to be no longer tenable. The infectious nature of this disease is established, by additional information: it was communicated to sailors, who were scarcely ever in sight of the Egyptian shore, and to many of the soldiers at Gibraltar.

Our author examines the different plans of the French surgeons, but finds nothing very particular that he is induced to imitate. After clearing away every kind of extraneous matter and mucus, he directs a few doses of bark, by which a cure was, he tells us, soon effected, if the stimulus of light were removed in the early stages. In the subsequent ones, after the operation of a gentle laxative, if not contra-indicated by a phlogistic diathesis, a quarter of a grain of opium every four or six hours produced the happiest effects. In this consists the chief peculiarity of the plan; but the work itself contains many remarks peculiarly interesting and important.

ART. 31.—*A Description of the Muscles of the Human Body, as they appear on Dissection; with the Synonyma of Cowper, Winslow, Douglas, Albinus, and Innes, and the new Nomenclature of Dumas, Professor of Anatomy at Montpellier; with Prints and Maps, showing the Insertions of Muscles. By Joseph Constantine Carpue. 4to. 12s. Boards. Longman and Rees.*

Our author has probably attained his chief objects—minuteness and accuracy: yet we think the labour is somewhat misapplied; and, in many very trifling points, the very exact descriptions attempted can-

not be of great importance. Mr. Sharp used to demonstrate the muscles very cursorily, and to add, 'These things, gentlemen, must be shown; but, when you meet with them, you may follow my example'—cutting them through with his scalpel.

ART. 32.—*An Essay on the medical Application of Electricity.* By John Birch, Esq. 8vo. 2s. 6d. Johnson. 1803.

This is apparently a re-publication of Mr. G. Adams's cases, with additions by the author. In some topical complaints, electricity has undoubtedly been useful; but, in our hands, it has more often failed, than been attended with advantage.

ART. 33.—*An Essay on the proximate Cause of animal Impregnation; being the Substance of a Paper read and discussed in the Medical Society at Guy's Hospital, in October 1799.* By John Pulley, of Bedford. 4to. s. Cox.

The author displays considerable ingenuity in the examination of this question, which, however, cannot be the subject of disquisition in a popular work. The continuation of the species is probably, in his opinion, and indeed in ours, the joint labour of both sexes; and the theories of Dr. Darwin and Dr. Haighton, of Lewenhoeck and Buffon, are equally untenable. The system of the latter writer is discovered by our author in the works of our countryman Highmore.

AGRICULTURE.

ART. 34.—*An Account of some Experiments for drilling and protecting Turnips, in the Years 1800, 1801, and 1802, together with some miscellaneous Observations on agricultural Subjects,* by Thos. Crowe Munnings. 8vo. 2s. 6d. C. and R. Baldwin.

In this very satisfactory practical pamphlet, we find the drill husbandry strongly recommended for turnips, which must be sown immediately after deep ploughing, with a drill-plough of our author's invention. The next improvement, or promised improvement, is their protection, by means of a double-breasted plough, through the rows, to throw up the earth on each side. Some miscellaneous information is added, but not from the author's own experience. The chief points are under-draining and floating.

ART. 35.—*Facts and Observations relative to Sheep, Wool, Ploughs, and Oxen: in which the Importance of improving the short-woolled Breeds by a Mixture of the Merino Blood is deduced from actual Practice. Together with some Remarks on the Advantages, which have been derived from the Use of Salt.* By John, Lord Somerville. 8vo. 4s. sewed. Miller. 1803.

These facts are interesting and important to the agriculturist. Lord Somerville's object is chiefly pointed out in the title; and we think this little work merits the particular attention of the farmer and grazier.

POETRY.

ART. 36.—*Infancy, or the Management of Children, a didactic Poem, in six Books. The sixth Edition. To which are added Poems not before published. By Hugh Downman, M.D. 8vo. 10s. 6d. Cadell and Davies. 1803.*

The former editions of 'Infancy' we have frequently noticed, particularly when the first three books, published separately, were collected in 1777; and when the poem was enlarged to six books in 1788. The articles occur in our 44th and 67th volumes respectively. The fifth edition, published in 1790, was overlooked; but, on comparing it with the former, we find many improvements and corrections. The present seems nearly to follow it; and we are moreover gratified with a portrait of the author, which, we are informed, is a striking likeness. Our cheerful and uniform applauses, bestowed on this poem, we need not again repeat. We feel, however, a particular claim on us to notice the present publication, since it is in part an original work, and contains some poems not before printed. These are four in number:—1. An Address to Peace; 2. On taking the Havannah; 3. On Genius; 4. To Independence. The first two appear to have been written in early youth, the Address to Peace being dated 1761. The event commemorated in the second happened not long after. Both of them exhibit a profusion of poetical imagery; and all are written with a spirit and strength of expression according (at least in these respects) with the poem of Infancy.

We shall insert a quotation from the Address to Peace, the most considerable, in length, of these additional poems.

‘ Lo! from beyond the vast Atlantic surge,
To where the Ganges pours his mighty stream
Flooding the Orient, War hath fix'd his sway,
Grim Slaughter waves his crimson flag, on high
Revenge directs her course, and far and wide
Echoes the yell of Discord. Oh! appear,
Long absent, to the labouring world; disclose
Thy virgin charms, deck'd in thy silver vest,
Advance with modest step, and straight abash'd
Each monster shall retort his felon brow,
Or envious, look askance; but all too weak
To glut their rage on thee, shall in their flight
Desperately rend each other. While behind,
Vengeance shall raise his livid arm sublime,
Shaking a whip of scorpions, far beyond
The flaming limits of the world, to urge
Their way, amid the jarring elements
Immerged, fit habitation. Thou shalt seize
The rod of empire; happy in thy smile
The nations shall rejoice. I see the quick,
The wondrous change; I see before my eyes
The gayly-shifted scene; the realms of Peace
Lie open to my view; I taste, I feel
The balmy zest of pleasure, as my steps

Pervade the lovely range ; sure nature here
 Unsullied wantons ; here Favonius sports,
 Tricks his light plumes, or on the blushing cheek
 Of Flora, hangs enamoured. I behold
 Arcadian plains, verdant as the green banks
 Of lily-sprinkled Ludon, famed of yore
 For agile Satyrs, Fauns, and shepherd gods,
 The train of Pan. Verdant as meet the sight
 Of old Penëus, where his course he winds
 Thro' scenes romantic, Daphné's loved abode,
 Thro' Tempé's hallowed groves, and flowery lawns.'

We are induced to give another extract, from the beginning of the poem to Independence.

' Hail Independence ! on thy sacred altar
 I heap devoutest offerings.—If misled
 By phantoms of imaginary good,
 From thy rough path sublime, from the keen air
 Thy mountains breathe, my steps have turn'd aside
 Tho' but an instant, or a thought escaped
 Toward the low vale, or thick o'ershading grove,
 If thus my soul e'er felt a transient wound,
 The flaw of weak mortality forgive !
 And let me, strenuous task, forgive myself !
 While smoothed the scar, and reinspired by thee,
 Doubly enamour'd of thy form august,
 Erect I move, and with unblushing face
 Claim thy alliance ; and in solemn strain
 Swear never more from thy bright track to cast
 A devious look ; or injure, what no wealth
 Can ever recompense, no fame obtained
 From the rank vulgar, ever can repay,
 That conscious honour, that nice sense of worth,
 O'er which the firm, and unsequacious mind
 In secret broods, exulting as she tastes
 The true luxurious pleasure.'

These specimens will, we imagine, be sufficient to excite in our readers a desire of perusing the poems from which they are taken, as well as those which our limits forbid us to exemplify.

ART. 37.—*The Frantic Conduct of John Bull, for a Century past: or, a Review of his Wars and Debts. A Poem, in two Cantos. Dedicated to the Right Hon. Henry Addington.* 12mo. 2s. Ridgway. 1803.

The denomination of *Vates*, so sacred to the ancients, will apply to our author in neither of its significations: he is no *bard*—he is no *prophet*.

ART. 38.—*Scotish Poems, Songs, &c. By Symon Kerr.* 8vo. 4s. 6d. Boards. Longman and Rees. 1802.

The Doric dialect of these poems gives them a rural simplicity and

a pleasing rusticity. We look however, in vain, for poetic fire, or, what may be more readily expected, a faithful description of natural objects.

NOVELS, &c.

ART. 39.—*Neville Castle; or, the generous Cambrians. A Novel, in Four Volumes. 12mo, 4s. Boards. Dutton. 1802.*

We find ourselves much disposed to bestow commendation on the author of this performance, for having taken the part of an order of society which is generally treated with uncommon rigour and illiberality;—we mean the sisterhood of antiquated virgins. Mrs. Arabella Neville is made a most amiable and engaging woman, although an old maid who had been disappointed of a husband early in life. Of the other characters, we have nothing commendatory to offer: they are neither new nor interesting.

Speaking of Mr. Haywood, a surgeon, the fair writer says ‘he has a trick of aggravating the danger of his patients, in order to enhance his own reputation. This is too common a practice among the faculty, and is, in my opinion, equally mean and cruel.’ A charge so unjust and ungenerous, against the feelings of a learned body of men, would be an impeachment on the candour of any author.

ART. 40.—*Augustus and Mary; or, the Maid of Buttermere. A Domestic Tale. By William Mudford. 12mo. 4s. Boards. Jones. 1803.*

A little story, told with great pomp.

MISCELLANEOUS LIST.

ART. 41.—*Observations on a late Publication of Dr. Pearson, entitled, an Examination of the Report of the House of Commons, on the Claims of Remuneration for the Vaccine Pock Inoculation. With an Appendix containing some Reflections on an Article in the Critical Review for October last, respecting the same Publication. By Henry Hicks. 8vo. 2s. Hurst. 1803.*

Mr. Hicks considers Dr. Pearson’s ‘Examination’ at full length, and thinks he discovers in it much disingenuity, and a sufficiently obvious design of detracting from Dr. Jenner’s merit, to enhance his own, by a disgraceful sophistry, and unjust insinuations. It appeared to us that Dr. Pearson’s merit was considerable, and that he urged his own and Dr. Woodville’s claims with a proper spirit, placing those of Dr. Jenner on their just foundation. This, however, we shall not now insist on, as we are supposed to be the echo of Dr. Pearson, and his partial friend. We believe, however, that Dr. Pearson is equally ignorant of the author of these articles, with Mr. Hicks; and we can truly say, that we have spoken what we consider to be the truth, with candour and impartiality. It has nevertheless raised a clamour, from which we shall gladly escape. The fields of controversy offer no lau-

rels; and, though we preserve our opinions, we shall not forwardly obtrude them. To Mr. Hicks's particular reflexions, we shall offer no reply: our reasons are already before the public; and, if they be considered as unfounded, we cannot oppose the current with any thing more strong and satisfactory.

ART. 42.—*An Appeal addressed to the calm Reflection of the Authors of the Critical Review, on 1. Abusive Language. 2. Ambiguity and Embarrassment. 3. Espionnage and Detraction. 4. The Jennerian Discovery. With Letters to the Authors of the Monthly Review and British Critic. By John Coakley Lettson, M. D., &c. 8vo. 2s. Mawman. 1803.*

‘Claudite jam rivos—sat prata biberunt.’

The controversy is become too personal, and no longer connected with science. We are well pleased to let Dr. Lettson have the last word. We will part, however, in good humour. We think he treated us disrespectfully, and left himself open to a little severity: but the hectic is passed: there is a *moment*, when the importance of every trifling difference is lost; and that moment is arrived. Like greater disputants, each will retain his own opinion: but, for ourselves, we will retain our own, without malice or rancour.

ART. 43.—*The Description and Use of the sliding Gunter in Navigation. By Andrew Mackay, LL.D. F.R.S. Edin. &c. 8vo. 4s. 6d. Boards. White. 1802.*

Dr. Mackay is well known to the British sailor, by his excellent work on the longitude, with which the present will be found equally useful to that extensive body who cannot enter so deeply into scientific calculations. The utility of the sliding Gunter is universally acknowledged. A description is here given of it, together with instances of the common rules in arithmetic; whence the author proceeds to examples worked by it in plane trigonometry, plane sailing, traverse sailing, parallel sailing, middle latitude sailing, Mercator's sailing, oblique sailing, windward sailing, current sailing. Sea-charts are then explained, and various methods shown of finding the latitude, longitude, and variation of the compass, by the sliding Gunter. A good account is next given of a log-book, and the difficulties in keeping it accurate: to which is added the journal of a voyage from London to Funchal in Madeira. The work concludes with tables for calculating the latitude of a place from the meridian altitude of the sun; to which an explanation is prefixed. From this account of the contents, every nautical reader knows what he may expect; and, from the talents of the writer, he will agree with us in recommending it, not only to the captains and mates of ships, but to schools in general, in which navigation is taught.

ART. 44.—*An historical and descriptive Account of Bath, and its Environs. 12mo. 2s. 6d. Robinsons. 1802.*

We have seen numerous accounts of Bath, and cannot, at present, stay to discriminate the peculiar merits of each. The present descrip-

tion is pleasant and entertaining, nor can we most slightly impeach its accuracy.

ART. 45. — *A Letter to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. on the Establishment of parochial Libraries, for the Benefit of the Clergy. By a Kentish Clergyman.* 8vo. 1s. 6d. Rivingtons. 1802.

The worthy author proposes a plan to the minister, which, in the present national embarrassments, is not, we fear, likely to occupy his attention. His wish is, that in every parish there should be a library, under the care of the resident clergyman. The expense, for the whole kingdom, he has calculated at little more than half a million. The advantages are manifest. Both preacher and people would receive continual improvement; and, as the selection of these books is to be vested in the bishops, there cannot be a danger of useless or improper writings being introduced into such parochial libraries.

ART. 46. — *Elements of War: or, Rules and Regulations of the Army, in Miniature: shewing the Duty of a Regiment in every Situation. By Nathaniel Hood, Lieut.* 12mo. 7s. sewed. Debrett. 1803.

These Elements are remarkably neat and perspicuous. The observations are highly proper and well supported; and the whole is well calculated for the improvement of younger officers.

ART. 47. — *A Letter to the Proprietors of East-India Stock, respecting the present Situation of the Company's Affairs both abroad and at home; in Answer to the Statements given in the latter Part of the third Report of the special Committee of the Court of Directors respecting private Trade, dated the 25th of March, 1802.* 8vo. 3s. sewed. Hatchard. 1802.

Singularly opposite are the opinions respecting the real state of the Company's finances, and the mode by which their trade should be conducted. A fugitive pamphlet has not, however, a sufficient claim on us, to call for a minute investigation of the subject. The author reasons with apparent candour and propriety, and seems to be sufficiently acquainted with his subject; but, were we to notice his work particularly, we could point out the sources of some errors which would greatly alter the result of his calculations.